

Heidelberg Catechism

20th Century Edition

BX

9428

A3

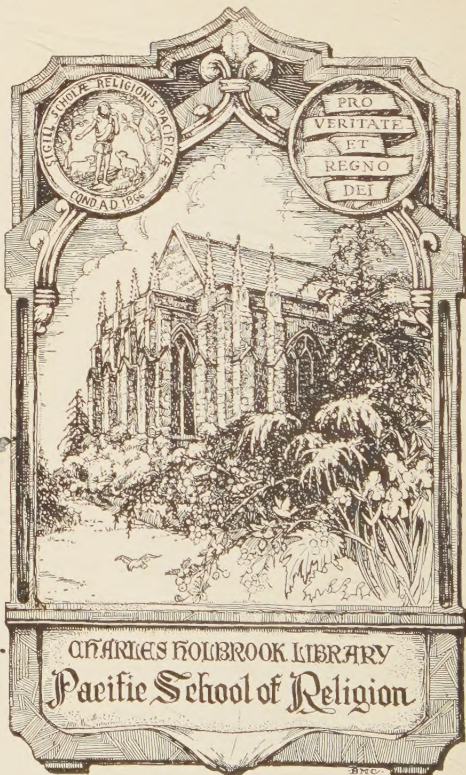
1902

P8

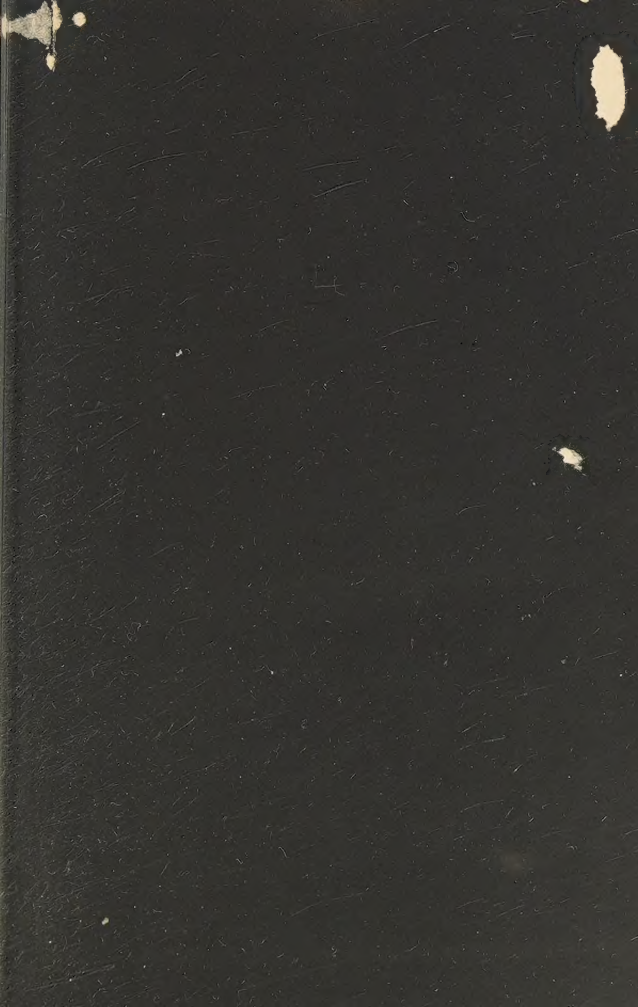
1902

GTU

Storage



Gift of
Wason Noble Pierce



Catechism Q. Divided

I 1-12. What man is.

II Creed What God is.

III Sacra. What God seeks.

IV 10 Command. What man should be.

V Lord's Prayer What man seeks.

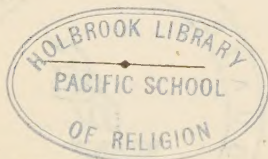


Digitized by the Internet Archive
in 2025

THE
HEIDELBERG CATECHISM

OF
THE REFORMED CHURCH
IN THE
UNITED STATES.

TWENTIETH CENTURY EDITION.



PHILADELPHIA:

The Publication Board of the Reformed Church in the
United States,

NO. 1306 ARCH STREET.

36713

BX

9428

A3

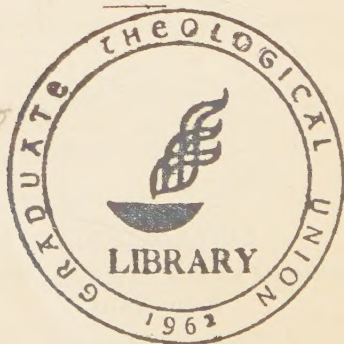
TL 62E
~~R 259~~

1902

COPYRIGHT, 1902, BY THE
PUBLICATION BOARD OF THE REFORMED CHURCH
IN THE UNITED STATES.

P8

1902



PUBLISHER'S PREFACE.

THIS Twentieth Century Edition of the Heidelberg Catechism differs from former editions in several particulars.

1. Instead of the large number of proof-texts found in the Palatinate Catechism, only a few are used.

2. Instead of having proof-texts merely indicated, as in many former editions, those selected are here given in full.

3. Instead of the old text, a translation made from the Latin, the tercentenary text is used, a translation made from the original German and published in 1863 by synodical direction.

4. To the Catechism have been added several responsive readings, with hymns and prayers, to make the catechetical service more impressive and interesting, and several pages of historical and devotional matter helpful to our young people.

5. And inasmuch as many pastors find it necessary to have two classes of catechumens, a junior and a senior, a Junior Heidelberg Catechism has been added, so that in one book may be found all that is needed for catechization.

CONTENTS.

Advice to the Confirmed	185
Apostles' Creed	76
Baptism	98
Catechumens	178
Closing Prayers	40
Commandments	111
Confirmation	179
Confirmation, Preparation for	183
Confirmation, Questions on	59
Confirmation Vows	180
First Part of Catechism	68
God the Father	77
God the Holy Ghost	90
God the Son	79
Government of our Church	190
Heidelberg Catechism	67
History of Catechism	63
History of our Church	188
Holy Baptism	98
Hymns	45
Junior Heidelberg Catechism	132
Litany	64
Lord's Prayer	126

Lord's Supper	101
Misery of Man	68
Opening Prayers	38
Order of Service, First	9
Order of Service, Second	17
Order of Service, Third	23
Prayers on Entering Church	43
Prayers, Private	42
Preface	3
Preparation for Confirmation	183
Redemption of Man	71
Responsive Readings	28
Sacraments	96
Second Part of Catechism	71
Table Prayers	44
Ten Commandments	111
Thankfulness	108
Third Part of Catechism	108
Vows of Confirmation	180
Work of Our Church	190

AN ORDER OF SERVICE
FOR
CATECHUMENS.

*Compiled and Published by the Publication Board
of the Reformed Church in the United States.
Philadelphia, Pa.,
1902.*

PREFACE.

THE following Orders of Service have been carefully prepared to meet the wants of pastors in conducting the devotional service in catechization. The object has been to make the service both interesting and impressive, and so to awaken thought as well as devotion. The responsive readings are quite in sympathy with the instruction given and are sufficiently varied to avoid monotony. The services can readily be modified by a change of readings and hymns, and also shortened by omissions. As they are simple, very limited rubrics have been introduced.

FIRST ORDER OF SERVICE.

Hymn No. 1.

68 & 48.

MY faith looks up to Thee,
Thou Lamb of Calvary,
Saviour divine;
Now hear me while I pray,
Take all my guilt away,
O let me from this day
Be wholly thine.

2 May thy rich grace impart
Strength to my fainting heart,
My zeal inspire;
As Thou hast died for me,
O may my love to Thee
Pure, warm and changeless be,
A living fire.

3 While life's dark maze I tread,
And griefs around me spread,
Be Thou my guide;
Bid darkness turn to day,
Wipe sorrow's tears away,
Nor let me ever stray
From Thee aside.

4 When ends life's transient dream,
When death's cold, sullen stream
Shall o'er me roll,

Blest Saviour, then in love
Fear and distrust remove;
O bear me safe above,
A ransomed soul.

Responsive Reading, No. 1.

(All standing to the end of the prayer. The passages in boldface are for the Catechumens.)

Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment.

And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.

Thou shalt have no other gods before Me.

Thou art great, O Lord God; for there is none like Thee, neither is there any God besides Thee, according to all that we have heard with our ears.

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above or that is in the earth beneath or that is in the waters under the earth; thou shalt not bow down thyself to them nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me, and showing mercy unto thousands of them that love Me and keep my commandments.

Give unto the Lord the glory due unto his name. Bring an offering and come before Him. Worship the Lord in the beauty of holiness.

Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.

Praise ye the Lord, both young men and maidens, old men and children, let them praise the name of the Lord; for his name alone is excellent.

Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou nor thy son nor thy daughter, thy man-servant nor thy maid-servant nor thy cattle nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.

This is the day which the Lord hath made; we will rejoice and be glad in it.

Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

Children, obey your parents in the Lord, for this is right. Honor thy father and mother, which is the first commandment with promise, that it may be well with thee and thou mayest live long on the earth.

Thou shalt not kill.

Love worketh no ill to his neighbor; therefore love is the fulfilling of the law.

Thou shalt not commit adultery.

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever

things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things.

Thou shalt not steal.

All things whatsoever ye would that men should do to you, do ye even so to them.

Thou shalt not bear false witness against thy neighbor.

Wherefore, putting away lying, speak every man truth with his neighbor, for we are members one of another.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife nor his manservant nor his maid-servant nor his ox nor his ass nor anything that is thy neighbor's.

Let your conversation be without covetousness and be content with such things as ye have; for He hath said: I will never leave thee nor forsake thee.

Blessed are they that keep his testimonies and that seek Him with the whole heart.

O that my ways were directed to keep thy statutes! Then shall I not be ashamed, when I have respect unto all thy commandments.

If we say that we have no sin we deceive ourselves and the truth is not in us.

If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

Let us together make confession, saying:

Almighty God, our heavenly Father, we confess that we have sinned against Thee in thought, in

word and in deed. We have come short of thy glory. Yet now, O most merciful Father, hear us when we call upon Thee with penitent hearts. Have mercy upon us. Pardon our sins and grant us thy peace, through Jesus Christ our Lord. Amen.

I believe in God the Father Almighty, maker of heaven and earth :

And in Jesus Christ, his only begotten Son our Lord; who was conceived by the Holy Ghost; born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead and buried; He descended into hades; the third day He rose from the dead; He ascended into heaven; and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

Let us pray :

Almighty God, in whose favor is life, make thy face to shine upon us and be gracious unto us, that we may know the blessedness of those whom Thou choosest and causest to approach unto Thee, and have fellowship with Thee the Father and with thy Son, Jesus Christ.

Look mercifully upon these thy servants. Keep them from the evil that is in the world. Help them to walk in the Spirit, that they may not fulfill the lusts of the flesh. Defend them from all heresy and schism, from all apostasy and unbelief. Let them never draw back to perdition. Make

them faithful unto death, that no man may take from them their crown. And grant, O most merciful Father, that having continued thus steadfast in faith and hope to the end they may be counted worthy to be joined with thy saints in heaven and to have part with them finally in the resurrection of the dead, through Jesus Christ, our Lord. Amen.

Hymn No. 2.**7s. D.**

JESUS, lover of my soul,
Let me to thy bosom fly
While the billows near me roll,
While the tempest still is high;
Hide me, O my Saviour, hide,
Till the storm of life is past;
Safe into the haven guide;
O receive my soul at last!

- 2 Other refuge have I none;
Hangs my helpless soul on Thee;
Leave, ah! leave me not alone,
Still support and comfort me.
All my trust on Thee is stayed;
All my help from Thee I bring;
Cover my defenceless head
With the shadow of thy wing.
- 3 Thou, O Christ, art all I want;
More than all in Thee I find;
Raise the fallen, cheer the faint,
Heal the sick and lead the blind.
Just and holy is thy name,
I am all unrighteousness;
Vile and full of sin I am,
Thou art full of truth and grace.

4 Plenteous grace with Thee is found,
Grace to pardon all my sin;
Let the healing streams abound,
Make and keep me pure within;
Thou of life the fountain art,
Freely let me take of Thee;
Spring Thou up within my heart,
Rise to all eternity.

LESSON STUDY.

1. Memory work, including the Catechism, proof-texts and hymns. Many precious texts and choice hymns should be memorized.
2. The explanation of these by the pastor.

Let us pray.

Almighty God, fountain of all goodness and truth, receive our thanks for the lively oracles of thy grace, which are able to make us wise unto everlasting life; and mercifully grant, we beseech Thee, that the words which we have heard this day with our outward ears may through thy blessing be so grafted inwardly in our hearts that they may bring forth in us the fruit of good living, to the honor and praise of thy name, through Jesus Christ our Lord.

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom and the power and the glory, for ever. Amen.

OFFERINGS.

These should be for some stated object of benevolence which has been well explained. Let the catechumens receive them by turns.

Hymn No. 3.**S. M.**

JESUS, I live to Thee,
The loveliest and best;
My life in Thee, thy life in me,
In thy blest love I rest.

2 Jesus, I die to Thee,
Whenever death shall come;
To die in Thee is life to me,
In my eternal home.

3 Whether to live or die,
I know not which is best;
To live in Thee is bliss to me,
To die is endless rest.

4 Living or dying, Lord,
I ask but to be thine;
My life in Thee, thy life in me
Makes heaven forever mine.

Doxology and benediction.

SECOND ORDER OF SERVICE.

The Lord is in his holy temple, let all the earth keep silence before Him.

Now therefore are we all here present before God, to hear all things that are commanded thee of God.

O Lord, open Thou my lips, and my mouth shall show forth thy praise.

Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer.

Let us pray.

Almighty and most merciful God, our heavenly Father, we draw nigh unto Thee under a deep sense of our unworthiness and guilt. We have grievously sinned against Thee in thought, in word and in deed. We have broken thy commandments and turned aside every one of us from the way of life, and in ourselves there is no soundness nor health. Yet now, O most merciful Father, hear us when we call upon Thee with penitent hearts, and for the sake of thy Son, Jesus Christ, have mercy upon us. Pardon our sins and grant us thy peace. Take away our guilt. Purify us by the inspiration of thy Holy Spirit from all inward uncleanness, and make us able and willing to serve Thee in newness of life, to the glory of thy holy name, through Jesus Christ our Lord. Amen.

Hymn No. 4.**C. M.**

HOLY and reverend is the name
Of our eternal King;
"Thrice holy, Lord," the angels cry;
"Thrice holy," let us sing.

2 The deepest reverence of the mind,
Pay, O my soul, to God;
Lift, with thy hands, a holy heart,
To his sublime abode.

3 With sacred awe pronounce his name,
Whom words nor thoughts can reach;
A broken heart shall please Him more
Than noblest forms of speech.

4 Thou holy God, preserve our souls
From all pollution free;
The pure in heart are thy delight,
And they thy face shall see.

Responsive Reading, No. 2.

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are they that mourn, for they shall be comforted.

Blessed are the meek, for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness, for they shall be filled.

Blessed are the merciful, for they shall obtain mercy.

Blessed are the pure in heart, for they shall see God.

Blessed are the peacemakers, for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely for my sake.

Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you.

Come unto Me, all ye that labor and are heavy laden, and I will give you rest.

Take my yoke upon you and learn of Me, for I am meek and lowly in heart and ye shall find rest unto your souls.

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit.

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

For they that are after the flesh do mind the things of the flesh, but they that are after the Spirit, the things of the Spirit.

For to be carnally minded is death, but to be spiritually minded is life and peace.

Because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be.

So then they that are in the flesh cannot please God.

But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up

Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ.

God commendeth his love toward us in that while we were yet sinners Christ died for us.

Much more then, being now justified by his blood, we shall be saved from wrath through Him.

For if when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

For other foundation can no man lay than that is laid, which is Jesus Christ.

Therefore if any man be in Christ, he is a new creature; old things are passed away, behold all things are become new.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God.

Ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God.

For God hath not appointed us to wrath but to obtain salvation by our Lord Jesus Christ.

Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him.

But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul.

The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory, forever and ever. Amen.

I believe in God the Father, &c.

Let us pray.

O Lord our heavenly Father, whose glorious name is exalted above all blessing and praise, who hast preserved us and kept us alive and hast showed us thy marvelous loving kindness, we would sing of thy mercies forever, and with our mouth would we make known thy faithfulness to all generations.

Let thy blessing, we pray Thee, rest upon these thy children. Grant them the daily visitation of thy grace. Show unto them the power of thy salvation and grant unto them the precious gift of faith, that being daily renewed by thy Holy Spirit after the image of Jesus Christ they may walk worthy of God in all lowliness and meekness. Help them to purify themselves even as He is pure, continually seeking the things which are above, that they may at length attain unto thine everlasting kingdom, through Jesus Christ our Lord. Amen.

Hymn No. 5.**7s.**

ROCK of Ages, cleft for me,
Let me hide myself in Thee;
Let the water and the blood,
From thy riven side which flowed,
Be of sin the double cure,
Cleanse me from its guilt and power.

2 Not the labors of my hands
Can fulfill thy law's demands;
Could my zeal no respite know,
Could my tears forever flow,
All for sin could not atone;
Thou must save and Thou alone.

3 Nothing in my hand I bring,
Simply to thy cross I cling;
Naked, come to Thee for dress,
Helpless, look to Thee for grace;
Foul, I to the fountain fly;
Wash me, Saviour, or I die.

4 While I draw this fleeting breath,
When mine eyelids close in death,
When I soar to worlds unknown,
See Thee on thy judgment throne,
Rock of Ages, cleft for me,
Let me hide myself in Thee.

LESSON STUDY.*Let us pray.*

O Lord, our heavenly Father, who hast caused all holy Scriptures to be written for our learning, grant us thy Holy Spirit to illumine and sanctify our minds and hearts, that we may be both apt to teach and ready to learn the lessons of thy saving

truth, that by patience and comfort of thy holy word we may embrace and ever hold fast the hope of everlasting life, which Thou hast given us in Jesus Christ our Saviour, to whom be glory forever. Amen.

OFFERINGS. DOXOLOGY. BENEDICTION.

THIRD ORDER OF SERVICE.

Let us together repeat the Ten Commandments.

Thou shalt have no other gods. &c.

Let us pray.

O Lord God, who didst at first deliver thy commandments from the mount which burned with fire, amid blackness and darkness and tempest, at which terrible sight even Moses said, I exceedingly fear and quake, we thank Thee that this same law is now published unto us from Mount Zion, through the Mediator of a new and better covenant; and we humbly beseech Thee to put these words into our minds, and write them in our hearts, that we may delight in thy law after the inward man and serve Thee in newness of spirit, through Jesus Christ our Lord, who with Thee and the Holy Ghost liveth and reigneth, ever one God, world without end. Amen.

I believe in God the Father, &c.

Glory be to the Father and to the Son and to the Holy Ghost.

As it was in the beginning, is now and ever shall be, world without end. Amen.

Let us pray.

O God, who art ready to forgive, and plenteous in mercy unto all them that call upon Thee, be merciful unto us, for we cry unto Thee daily. Sanctify us through thy truth and evermore keep us from grieving thy Holy Spirit, whereby we are sealed unto the day of redemption. Grant that our hearts may be good ground for the good seed of thy word, bringing forth much fruit in holiness and righteousness of life. Guide us with thy counsel while we live. Make darkness light before us, crooked things straight and rough places plain. Show us thy way, that we may know Thee; and when we walk in darkness and have no light, help us to trust in thy name and to stay ourselves upon Thee who art the same yesterday, today and forever. Do for us exceeding abundantly above all that we ask or think, through Jesus Christ our only Lord and Saviour, in whom we confess our faith saying:

I believe in God the Father, &c.

Responsive Reading, No. 3.

I will lift up mine eyes unto the hills, from whence cometh my help.

My help cometh from the Lord, which made heaven and earth.

He will not suffer thy foot to be moved; He that keepeth thee will not slumber.

Behold He that keepeth Israel shall neither slumber nor sleep.

The Lord is thy keeper. The Lord is thy shade upon thy right hand.

The sun shall not smite thee by day, nor the moon by night.

The Lord shall preserve thee from all evil, He shall preserve thy soul.

The Lord shall preserve thy going out and thy coming in from this time forth and even forevermore.

I was glad when they said unto me, Let us go into the house of the Lord.

Our feet shall stand within thy gates, O Jerusalem.

Jerusalem is builded as a city that is compact together, whither the tribes go up, the tribes of the Lord unto the testimony of Israel, to give thanks unto the name of the Lord.

For there are set thrones of judgment, the thrones of the house of David.

Pray for the peace of Jerusalem. They shall prosper that love thee.

Peace be within thy walls and prosperity within thy palaces.

For my brethren and companions' sakes I will now say, Peace be within thee.

Because of the house of the Lord thy God I will seek thy good.

I will extol Thee, my God, O King, and I will bless thy name forever and ever.

Every day will I bless Thee and I will praise thy name forever and ever.

Great is the Lord and greatly to be praised, and his greatness is unsearchable.

One generation shall praise thy works to another, and shall declare thy mighty acts.

I will speak of the glorious honor of thy majesty and of thy wondrous works.

And men shall speak of the might of thy terrible acts, and I will declare thy greatness.

They shall abundantly utter the memory of thy great goodness and shall sing of thy righteousness.

The Lord is gracious and full of compassion, slow to anger and of great mercy.

The Lord is good to all, and his tender mercies are over all his works.

All thy works shall praise Thee, O Lord, and thy saints shall bless Thee.

They shall speak of the glory of thy kingdom and talk of thy power, to make known to the sons of men his mighty acts and the glorious majesty of his kingdom.

Thy kingdom is an everlasting kingdom and thy dominion endureth throughout all generations.

The Lord upholdeth all that fall, and raiseth up all those that be bowed down.

The eyes of all wait upon Thee and Thou givest them their meat in due season.

Thou openest thine hand and satisfiest the desire of every living thing.

The Lord is righteous in all his ways and holy in all his works.

The Lord is nigh unto them that call upon Him, to all that call upon Him in truth.

He will fulfill the desire of them that fear Him, He also will hear their cry and will save them.

The Lord preserveth all them that love Him, but all the wicked will He destroy.

My mouth shall speak the praise of the Lord, and let all flesh bless his holy name forever and ever.

Lesson Study.

Let us pray.

O Holy Ghost, Spirit of the Father and the Son, who by thy quickening energy hast raised us up to a new life in Christ Jesus and dost in mercy to our infirmities condescend to dwell in our mortal bodies as thy consecrated temples, bring forth in our hearts and lives, we beseech Thee, the fruits of love, joy, peace, long-suffering, gentleness, faith, meekness and temperance, that so walking in Thee with all holy obedience we may stand firm in the knowledge and love of the truth against the wiles of the Devil, overcome the world and be glorified in the fellowship of the Father and the Son, to whom with Thee, who art co-equal and co-eternal God, we ascribe all honor, thanksgiving and praise. Amen.

Offerings.

Hymn No. 6.

S. M.

DEAR Saviour, we are thine
By everlasting bands;
Our hearts, our souls, we would resign
Entirely to thy hands.

- 2 To Thee we still would cleave
 With ever-growing zeal;
If millions tempt us Christ to leave,
 O let them ne'er prevail.
- 3 Thy Spirit shall unite
 Our souls to Thee, our Head,
Shall form us to thine image bright,
 And teach thy paths to tread.
- 4 Death may our souls divide
 From these abodes of clay;
But love shall keep us near thy side
 Through all the gloomy way.
- 5 Since Christ and we are one,
 Why should we doubt or fear?
If He in heaven has fixed his throne,
 He'll fix his members there.

Doxology and Benediction.

ADDITIONAL RESPONSIVE READINGS.

Responsive Reading, No. 4.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened.

When thou prayest thou shalt not be as the hypocrites are.

For they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men.

But thou, when thou prayest, enter unto thy

closet, and when thou hast shut thy door pray to thy Father which is in secret.

And thy Father which seeth in secret shall reward thee openly.

But when ye pray use not vain repetitions as the heathen do, for they think that they shall be heard for their much speaking. Be not ye therefore like unto them.

For your Father knoweth what things ye have need of before ye ask Him.

And whatsoever we ask we receive of Him, because we keep his commandments and do those things that are pleasing in his sight.

This is his commandment, that we should believe on the name of his Son, Jesus Christ, and love one another, as He gave us commandment.

Whosoever therefore shall confess Me before men, him will I confess also before my Father which is in heaven.

But whosoever shall deny Me before men, him will I also deny before my Father which is in heaven.

If thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.

For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.

Ye are all the children of God by faith in Christ Jesus; for as many of you as have been baptized into Christ have put on Christ.

Wherefore thou art no more a servant but a son; and if a son, then an heir of God through Christ.

They that are Christ's have crucified the flesh with the affections and lusts.

If we live in the Spirit, let us also walk in the Spirit.

For through Him we both have access by one Spirit unto the Father.

Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God.

Be ye therefore followers of God as dear children, and walk in love as Christ also hath loved us and hath given Himself for us, an offering and a sacrifice to God for a sweet-smelling savor.

Now unto God and our Father be glory forever and ever. Amen.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

Set your affections on things above, not on things on the earth.

For ye are dead, and your life is hid with Christ in God.

When Christ who is our life shall appear, then shall ye also appear with Him in glory.

Above all these things put on charity, which is the bond of perfectness.

And let the peace of God rule in your hearts, to the which also ye are called in one body, and be ye thankful.

Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another

in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him.

Grace be to you and peace, from God our Father and from the Lord Jesus Christ.

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort.

Responsive Reading, No. 5.

How amiable are thy tabernacles, O Lord of hosts!

My soul longeth, yea even fainteth for the courts of the Lord. My heart and my flesh crieth out for the living God.

Yea, the sparrow hath found a house and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King and my God.

Blessed are they that dwell in thy house; they will be still praising Thee.

Blessed is the man whose strength is in Thee, in whose heart are the ways of them.

Who passing through the valley of Bacca make it a well. The rain also filleth the pools.

They go from strength to strength. Every one of them in Zion appeareth before God.

O Lord of hosts, hear my prayer. Give ear, O God of Jacob.

Behold, O God our shield, and look upon the face of thine anointed.

For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness.

For the Lord God is a sun and shield. The Lord will give grace and glory. No good thing will He withhold from them that walk uprightly.

O Lord of hosts, blessed is the man that trusteth in Thee.

He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

I will say of the Lord, He is my refuge and my fortress, my God, in Him will I trust.

Surely He shall deliver thee from the snare of the fowler and from the noisome pestilence.

He shall cover thee with his feathers and under his wings shalt thou trust. His truth shall be thy shield and buckler.

Thou shalt not be afraid for the terror by night nor for the arrow that flieth by day.

Nor for the pestilence that walketh in darkness nor for the destruction that wasteth at noonday.

A thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee.

Because thou hast made the Lord, which is thy refuge, even the Most High, thy habitation, there shall no evil befall thee neither shall any plague come nigh thy dwelling.

For He shall give his angels charge over thee, to keep thee in all thy ways.

They shall bear thee up in their hands, lest thou dash thy foot against a stone.

Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under feet.

Because he hath set his love upon Me, therefore will I deliver him. I will set him on high because he hath known my name.

He shall call upon Me, and I will answer him. I will be with him in trouble. I will deliver him and honor him.

With long life will I satisfy him and show him my salvation.

Responsive Reading, No. 6.

Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus.

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God?

Ye are not your own, for ye are bought with a price. Therefore glorify God in your body and in your spirit, which are God's.

This then is the message which we have heard of Him and declare unto you, that God is light and in Him is no darkness at all.

If we say that we have fellowship with Him and walk in darkness, we lie and do not the truth.

But if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

My little children, let us not love in word neither in tongue, but in deed and in truth.

And he that keepeth his commandments dwelleth in Him and He in him.

And hereby we know that He abideth in us, by the Spirit which He hath given us.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him, for we shall see Him as He is.

And every man that hath this hope in him purifieth himself even as He is pure.

This is the record, that God hath given to us eternal life and this life is in his Son.

He that hath the Son hath life, and he that hath not the Son of God hath not life.

The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

Ye cannot drink the cup of the Lord and the cup of devils. Ye cannot be partakers of the Lord's table and of the table of devils.

I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which He was betrayed took bread:

And when He had given thanks He brake it and said: Take, eat, this is my body, which is broken for you; this do in remembrance of Me.

After the same manner also He took the cup, when He had supped, saying: This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of Me.

For as often as ye eat this bread and drink this cup, ye do show the Lord's death till He come.

Wherefore, whosoever shall eat this bread and drink this cup of the Lord unworthily shall be guilty of the body and blood of the Lord.

But let a man examine himself, and so let him eat of that bread and drink of that cup.

For he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body.

God is able to make all grace abound toward you, that ye always having all sufficiency in all things may abound to every good work.

The bread of God is He which cometh down from heaven and giveth life unto the world.

Lord, evermore give us this bread.

I am the bread of life. He that cometh to Me shall never hunger, and he that believeth on Me shall never thirst.

This is the bread which cometh down from heaven, that a man may eat thereof and not die.

I am the living bread which came down from heaven. If any man eat of this bread he shall live forever

And the bread that I will give is my flesh, which I will give for the life of the world.

Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water.

Let us hold fast the profession of our faith without wavering, for He is faithful that promised.

Grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ. To Him be glory both now and forever. Amen.

Unto Him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to Him be glory and dominion for ever and ever. Amen.

Behold I stand at the door and knock. If any man hear my voice and open the door, I will come in to him and will sup with him, and he with Me.

To him that overcometh will I grant to sit with Me in my throne, even as I also overcame and am set down with my Father in his throne.

He that hath an ear let him hear what the Spirit saith unto the churches.

Blessing and glory and wisdom and thanksgiving and honor and power and might be unto our God for ever and ever. Amen.

Responsive Reading, No. 7.

Bless the Lord, O my soul, and all that is within me bless his holy name.

Bless the Lord, O my soul, and forget not all his benefits.

Who forgiveth all thine iniquities, who healeth all thy diseases.

Who redeemeth thy life from destruction and crowneth thee with lovingkindness and tender mercies.

Who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's.

The Lord executeth righteousness and judgment for all that are oppressed.

He made known his ways unto Moses, his acts unto the children of Israel.

The Lord is merciful and gracious, slow to anger and plenteous in mercy.

He will not always chide neither will He keep his anger forever.

He hath not dealt with us after our sins nor rewarded us according to our iniquities.

For as the heaven is high above the earth, so great is his mercy toward them that fear Him.

As far as the East is from the West, so far hath He removed our transgressions from us.

Like as a father pitieth his children, so the Lord pitieth them that fear Him.

For He knoweth our frame, He remembereth that we are dust.

As for man his days are as grass ; as a flower of the field so he flourisheth.

For the wind passeth over it and it is gone, and the place thereof shall know it no more.

But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and his righteousness unto children's children :

To such as keep his covenant and to those that remember his commandments to do them.

The Lord hath prepared his throne in the heavens and his kingdom ruleth over all.

Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

Bless ye the Lord, all ye his hosts, ye ministers of his that do his pleasure.

Bless the Lord, all his works in all places of his dominion. Bless the Lord, O my soul.

Additional Prayers for Opening.

I.

Almighty God, unto whom all hearts are open, all desires known and from whom no secrets are hid, cleanse the thoughts of our minds, we beseech Thee, by the inspiration of thy Holy Spirit, that being delivered from every unholy motion of the flesh and spirit we may perfectly love Thee, with a pure heart and sanctified lips worship Thee, and

worthily magnify thy holy name through Jesus Christ our Lord. Amen.

II.

God of all peace and consolation, who didst gloriously fulfil the great promise of the gospel, by sending down thy Holy Ghost on the day of Pentecost, to establish the Church as the home of his continual presence and power among men, mercifully grant unto us, we beseech Thee, this same gift of the Spirit, to renew, illuminate, refresh and sanctify our dying souls, to be over us and around us like the light and dew of heaven, and to be in us evermore as a well of water springing up into everlasting life, through Jesus Christ our Lord, to whom with Thee and the Holy Ghost, ever one God, be honor and glory, world without end. Amen.

III.

Almighty God, our heavenly Father, remember in thy great mercy, we beseech Thee, the catechumens in this congregation and throughout the whole Church. By thy Holy Spirit inwardly enlighten and instruct them in the knowledge of Thee and of divine things. Open the ears of their hearts to be occupied with thy law day and night. Strengthen and confirm them in religion. Unite them more closely with Thyself and thy flock. Deliver them from all iniquity, and give no place to the adversary to get advantage against them. Cleanse them from all pollution of flesh and spirit, and let the indwelling of thy grace be evermore their strength and safety. Prepare them for the

full communion of thy Church here and for thy presence and glory in heaven, through Jesus Christ our Lord. Amen.

IV.

Almighty and everlasting God, who out of infinite mercy in Christ Jesus hast made these catechumens thine own, strengthen them, we beseech Thee, O Lord, through the Holy Ghost, the Comforter, and daily increase in them the manifold gifts of thy grace, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord, now and forever. Shine powerfully into their hearts, we beseech Thee, and help them to give all diligence to make their calling and election sure. Confirm them in every good purpose and deed, so that abounding in the work of the Lord and walking in newness of life, they may ever offer themselves a willing sacrifice to Thee on the altar of the gospel, accepted in person and in service, through Jesus Christ our Lord. Amen.

Additional Closing Prayers.

I.

O God, who didst teach the hearts of thy faithful people by sending to them the light of thy Holy Spirit, grant unto us by the same Spirit to have a right understanding of thy saving truth. Visit us, we pray Thee, with thy love and favor. Enlighten our minds more and more with the light of the everlasting gospel. Graft in our hearts a love of the truth. Increase in us true religion.

Nourish us with all goodness, and of thy great mercy keep us in the same, through Jesus Christ our Lord. Amen.

II.

O Lord our God, who art from everlasting to everlasting, we praise Thee with our whole heart and we magnify thy name forever, for our expectation is from Thee. Quicken us, O Lord, for thy name's sake, that in all holy conversation and godliness we may pass the time of our sojourning here in fear, looking for the mercy of our Lord Jesus Christ unto eternal life, to whom be glory forever. Amen.

III.

O God, merciful Father, vouchsafe unto us, we humbly beseech Thee, the continual help of thy grace, that we may acknowledge and confess thine incarnate Son as our true and only Lord and Saviour, and that receiving Him with childlike faith we may ever feed on his precious body and blood as the true meat and drink of our souls unto everlasting life, to whom with Thee and the Holy Ghost be all honor and glory, world without end. Amen.

IV.

O God, from whom all holy desires, all good counsels and all just works do proceed, give unto thy servants that peace which the world cannot give, that our hearts may be set to obey thy commandments, and also that we being defended from the fear of our enemies may by thy protection pass our time in peace and quietness, through Jesus Christ our Lord. Amen.

Private Prayers for Catechumens.

I.

O God, who hast saved us and called us with a holy calling, keep us through thine own name, that we may come at last with all the blessed of our Father to inherit the kingdom prepared for them. This we humbly beg through Jesus Christ our Saviour. Amen.

II.

Create in us a clean heart, O God, and renew a right spirit within us. Sanctify us wholly, we beseech Thee, that our whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ, to whom be glory forever. Amen.

III.

Teach us thy way, O Lord. Help us to walk in thy truth. Lift the light of thy countenance upon us and command the blessing, even life forevermore; and grant that serving Thee without fear, in holiness and righteousness all the days of our life, we may finally come to thy kingdom and glory, through Jesus Christ our Saviour. Amen.

IV.

Almighty God, who dost make and keep covenant, we render Thee thanks that in the fullness of time Thou didst fulfill thy promise, which is unto parents and children, by sending thy dear Son to be the Saviour of the world. We bless Thee for his childhood and youth and manhood,

whereby He has sanctified all the states of our human life and has become the Saviour of all. Grant unto thy servants such grace that being consecrated unto Thee and thy service in holy baptism we may so truly follow the Lord Jesus in the pattern of his pure and holy life that we may be partakers of his resurrection and finally be inheritors of thine everlasting kingdom. This we ask in the name and merits of thy Son, our Saviour, Jesus Christ. Amen.

V.

O God, the Father of lights, from whom cometh down every good and perfect gift, and who art Thyself the only satisfying portion of the souls which Thou hast made, grant us grace, we beseech Thee, to raise our thoughts and affections from earth to heaven and to breathe continually after thy presence, that so, in the midst of all worldly vanity and change, our hearts may surely there be fixed where alone are to be found true joys and everlasting peace, through Jesus Christ our Lord. Amen.

Prayers to be used when Entering the Church.

I.

The Lord bless us and keep us, the Lord make his face to shine upon us and be gracious unto us, the Lord lift up his countenance upon us and give us peace, through Jesus Christ our Lord. Amen.

II.

Meet us, O Lord, in all our doings with thy most gracious favor and further us with thy con-

tinual help, that in all our works, begun, continued and ended in Thee, we may glorify thy holy name and finally by thy mercy attain unto everlasting life, through Jesus Christ our Lord. Amen.

III.

Almighty God, our heavenly Father, who hast given unto us all things that pertain unto life and godliness through the glorious revelation of the gospel, cause thy word to dwell in us richly, we beseech Thee, and fill us with the knowledge of thy will in all wisdom and spiritual understanding, that we may walk worthy of the Lord unto all pleasing, being fruitful in every good work and increasing in the knowledge of God, through Jesus Christ our Lord. Amen.

IV.

O most merciful God, help us to keep our feet when we go into thy house, that with joyful heart we may sing thy praise and hear thy word. Lead us in thy truth and teach us, for Thou art the God of our salvation. Hear our prayer, O Lord, and in thy faithfulness answer us, for Jesus' sake Amen.

Table Prayers.

I.

The eyes of all wait upon Thee, O Lord, and Thou givest them their meat in due season. Thou openest thy hand and satisfiest all our wants. For this we thank Thee, through Jesus Christ our Saviour. Amen.

II.

O Lord, our heavenly Father, Thou art the giver of all good. Continue thy mercy toward us and toward all thy needy ones, for our Redeemer's sake. Amen.

III.

Sanctify, O Lord, these thy good gifts to our use and us to thy service, through Jesus Christ our Saviour. Amen.

IV.

Our heavenly Father, we thank Thee for our daily bread. Bless it to our use and strengthen us for thy holy service, for Jesus' sake. Amen.

V.

Almighty God, our heavenly Father, from whom come all our mercies, we look to Thee for thy blessing upon our daily bread. Nourish our souls with heavenly food, for our Redeemer's sake. Amen.

ADDITIONAL HYMNS.

Hymn No. 7.

C. M.

ABIDE among us with thy grace,
Lord Jesus, evermore,
Nor let us e'er to sin give place,
Nor grieve Him we adore.

2 Abide among us with thy word,
Redeemer whom we love;
Thy help and mercy here afford,
And life with Thee above.

- 3 Abide among us with thy ray,
O Light that lighten'st all;
And let thy truth preserve our way,
Nor suffer us to fall.
- 4 Abide with us in faithful love,
Our God and Saviour be;
Thy help at need O let us prove,
And keep us true to Thee.

Hymn No. 8.**C. M.**

- O** FOR a thousand tongues to sing
My great Redeemer's praise,
The glories of my God and King,
The triumphs of his grace!
- 2 My gracious Master and my God,
Assist me to proclaim,
To spread through all the earth abroad
The honors of thy name.
- 3 Jesus, the name that calms our fears,
That bids our sorrows cease,
'Tis music to my ravished ears,
'Tis life and health and peace.
- 4 He breaks the power of reigning sin,
He sets the prisoner free,
His blood can make the foulest clean,
His blood availed for me.

Hymn No. 9.**L. M.**

- J**UST as I am, without one plea,
But that thy blood was shed for me
And that Thou bidd'st me come to Thee,
O Lamb of God, I come, I come.

- 2 Just as I am, and waiting not
To rid my soul of one dark blot,
To Thee, whose blood can cleanse each spot,
O Lamb of God, I come, I come.
- 3 Just as I am, though tossed about
With many a conflict, many a doubt,
Fightings and fears within, without,
O Lamb of God, I come, I come.
- 4 Just as I am ; thy love unknown
Has broken every barrier down ;
Now to be thine, yea, thine alone,
O Lamb of God, I come, I come.

Hymn No. 10.**L. M.**

SHOW pity, Lord, O Lord, forgive,
Let a repenting rebel live ;
Are not thy mercies large and free,
May not a sinner trust in Thee ?

- 2 O wash my soul from every sin,
And make my guilty conscience clean ;
Here on my heart the burden lies,
And past offenses pain mine eyes.
- 3 My lips with shame my sins confess
Against thy law, against thy grace ;
Lord, should thy judgments grow severe,
I am condemned, but Thou art clear.
- 4 Yet save a trembling sinner, Lord,
Whose hope, still hov'ring round thy word,
Would light on some sweet promise there,
Some sure support against despair.

Hymn No. 11.**C. M.**

ALL hail the power of Jesus' name!
 Let angels prostrate fall;
 Bring forth the royal diadem,
 And crown Him Lord of all.

2 Sinners, whose love can ne'er forget
 The wormwood and the gall,
 Go, spread your trophies at his feet,
 And crown Him Lord of all.

3 Let every kindred, every tribe
 On this terrestrial ball,
 To Him all majesty ascribe,
 And crown Him Lord of all.

4 O that with yonder sacred throng
 We at his feet may fall;
 We'll join the everlasting song,
 And crown Him Lord of all.

Hymn No. 12.**6s. 4s.**

NEARER, my God, to Thee,
 Nearer to Thee,
 E'en though it be a cross
 That raiseth me;
 Still all my song shall be,
 Nearer, my God, to Thee,
 Nearer to Thee.

2 Though, like a wanderer,
 The sun gone down,
 Darkness be over me,
 My rest a stone;
 Yet in my dreams I'd be
 Nearer, my God, to Thee,
 Nearer to Thee,

- 3 There let the way appear
Steps unto heaven ;
All that Thou sendest me
In mercy given ;
Angels to beckon me
Nearer my God, to Thee,
Nearer to Thee.
- 4 Then, with my waking thoughts
Bright with thy praise,
Out of my stony griefs
Bethel I'll raise ;
So by my woes to be
Nearer, my God, to Thee.
Nearer to Thee.

Hymn No. 13.**L. M.**

- COME, gracious Spirit, heavenly Dove,
With light and comfort from above ;
Be Thou my guardian, Thou my guide ;
O'er every thought and step preside.
- 2 The light of truth to me display,
And make me know and choose thy way ;
Plant holy fear within my heart,
That I from Thee may ne'er depart.
- 3 Conduct me safe, conduct me far
From every sin and hurtful snare ;
Lead me to God, my final rest,
In his enjoyment to be blest.
- 4 Lead me to Christ, the living way,
Nor let me from his pastures stray ;
Lead me to heaven, the seat of bliss,
Where pleasure in perfection is.

Hymn No. 14.**S. M.**

- I** LOVE thy kingdom, Lord,
The house of thine abode,
The Church our blest Redeemer sav'd
With his own precious blood.
- 2** I love thy Church, O God,
Her walls before Thee stand,
Dear as the apple of thine eye,
And graven on thy hand.
- 3** For her my tears shall fall ;
For her my prayers ascend ;
To her my cares and toils be given,
Till toils and cares shall end.
- 4** Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise.

Hymn No. 15.**S. M.**

- T**HE Lord my shepherd is,
I shall be well supplied ;
Since He is mine and I am his,
What can I want beside ?
- 2** He leads me to the place
Where heavenly pasture grows,
Where living waters gently pass,
And full salvation flows.
- 3** If e'er I go astray,
He doth my soul reclaim,
And guides me in his own right way,
For his most holy name.

- 4 While He affords his aid
I cannot yield to fear ; [shade,
Though I should walk through death's dark
My shepherd's with me there.
- 5 Amid surrounding foes
Thou dost my table spread ;
My cup with blessings overflows,
And joy exalts my head.
- 6 The bounties of thy love
Shall crown my foll'wing days,
Nor from thy house will I remove,
Nor cease to speak thy praise.

Hymn No. 16.**7s.**

- GRACIOUS Spirit, love divine,
Let thy light within me shine ;
All my guilty fears remove,
Fill me full of heaven and love.
- 2 Speak thy pardoning grace to me,
Set the burdened sinner free ;
Lead me to the Lamb of God,
Wash me in his precious blood.
- 3 Life and peace to me impart,
Seal salvation on my heart ;
Breathe Thyself into my breast,
Earnest of immortal rest.
- 4 Let me never from Thee stray,
Keep me in the narrow way ;
Fill my soul with joy divine,
Keep me, Lord, forever thine.

Hymn No. 17.**8s & 5 s.**

SING of Jesus, sing forever
Of the love that changes never ;
Who or what from Him can sever
Those He makes his own ?

- 2 With his blood the Lord has bought them,
When they knew Him not, He sought them,
And from all their wanderings brought them ;
His the praise alone.
- 3 Through the desert Jesus leads them,
With the bread of heaven He feeds them,
And through all the way He speeds them
To their home above.
- 4 There they see the Lord who bought them,
Him who came from heaven and sought them,
Him who by his Spirit taught them,
Him they serve and love.

Hymn No. 18.**L. M.**

JESUS, my shepherd, let me share
Thy guiding hand, thy tender care ;
And let me ever find in Thee
A refuge and a rest for me.

- 2 O lead me ever by thy side,
Where fields are green and waters glide ;
And be Thou still, where'er I be,
A refuge and a rest for me.
- 3 While I this barren desert tread,
Feed Thou my soul on heavenly bread ;
'Mid foes and fears Thee may I see,
A refuge and a rest for me.

- 4 Anoint me with thy gladdening grace,
To cheer me in the heavenly race;
Cause all my gloomy doubts to flee,
And make my spirit rest in Thee.
- 5 When death shall end this mortal strife,
Bring me through death to endless life;
Then, face to face, beholding Thee,
My refuge and my rest shall be.

Hymn No. 19.**C. M.**

- DEAREST of all the names above,
My Jesus and my God,
Who can resist thy heav'nly love,
Or trifle with thy blood?
- 2 'Tis by the merits of thy death
The Father smiles again;
'Tis by thy interceding breath
The Spirit dwells with men.
- 3 Till God in human flesh I see,
My thoughts no comfort find;
The holy, just and sacred Three
Are terrors to my mind.
- 4 But if Immanuel's face appear,
My hope, my joy begins;
His name forbids my slavish fear,
His grace removes my sins.
- 5 While Jews on their own law rely,
And Greeks of wisdom boast,
I love the incarnate mystery
And there I fix my trust.

Hymn No. 20.**6s & 4s.**

BREAK Thou the bread of life,
Dear Lord, to me,
As Thou didst break the loaves
Beside the sea ;
Beyond the sacred page
I seek Thee, Lord ;
My spirit pants for Thee,
O living Word.

- 2 Bless Thou the truth, dear Lord,
To me, to me,
As Thou didst bless the bread
By Galilee ;
Then shall all bondage cease,
All fetters fall ;
And I shall find my peace,
My All-in-All.

Hymn No. 21.**6s & 4s.**

MORE love to Thee, O Christ,
More love to Thee ;
Hear Thou the prayer I make,
On bended knee ;
This is my earnest plea,
More love, O Christ, to Thee,
More love to Thee.

- 2 Once earthly joy I craved,
Sought peace and rest ;
Now Thee alone I seek,
Give what is best ;
This all my prayer shall be,
More love, O Christ, to Thee,
More love to Thee.

3. Let sorrow do its work,
Send grief and pain ;
Sweet are thy messengers,
Sweet their refrain,
When they can sing with me,
More love, O Christ, to Thee,
More love to Thee.
- 4 Then shall my latest breath
Whisper thy praise ;
This be the parting cry
My heart shall raise,
This still its prayer shall be,
More love, O Christ, to Thee,
More love to Thee.

Hymn No. 22.**S. M.**

- A**WAKE, and sing the song
Of Moses and the Lamb ;
Wake every heart and every tongue,
To praise the Saviour's name.
- 2 Sing of his dying love ;
Sing of his rising power ;
Sing how He intercedes above
For those whose sins He bore.
 - 3 Soon shall ye hear Him say,
" Ye blessed children, come,"
Soon will He call you hence away
And take his wand'ers home.
 - 4 There shall our raptured tongue
His endless praise proclaim,
And sweeter voices tune the song
Of Moses and the Lamb.

Hymn No. 23.**L. M.**

SUN of my soul, Thou Saviour dear,
 It is not night if Thou be near;
 O may no earth-born cloud arise
 To hide Thee from thy servant's eyes.

2 When the soft dews of kindly sleep
 My wearied eyelids gently steep,
 Be my last thought, how sweet to rest
 Forever on my Saviour's breast.

3 Abide with me from morn to eve,
 For without Thee I cannot live;
 Abide with me when night is nigh,
 For without Thee I dare not die.

Hymn No. 24.**8s & 7s.**

MAY the grace of Christ our Saviour,
 And the Father's boundless love,
 With the Holy Spirit's favor,
 Rest upon us from above.

2 Thus may we abide in union
 With each other and the Lord;
 And possess in sweet communion
 Joys which earth cannot afford.

Hymn No. 25.**L. M.**

FROM all that dwell below the skies,
 Let the Creator's praise arise;
 Let the Redeemer's name be sung,
 Through every land, by every tongue.

2 Eternal are thy mercies, Lord;
 Eternal truths attend thy word;
 Thy praise shall sound from shore to shore,
 Till suns shall rise and set no more.

Hymn No. 26.

6s, 4s.

COME, Thou almighty King,
Help us thy name to sing,
Help us to praise ;
Father all glorious,
O'er all victorious,
Come, and reign over us,
Ancient of Days.

2 Come, Thou incarnate Word,
Gird on thy mighty sword,
Our prayer attend ;
Come, and thy people bless,
And give thy word success ;
Spirit of holiness,
On us descend.

3 Come, holy Comforter,
Thy sacred witness bear
In this glad hour ;
Thou, who almighty art,
Now rule in every heart,
And ne'er from us depart,
Spirit of power.

4 To Thee, great One in Three,
The highest praises be,
Hence evermore ;
Thy sovereign majesty
May we in glory see,
And to eternity
Love and adore.

Hymn No. 27.**L. M. 6 l.**

DEAR Saviour, bless us ere we go,
 Thy word into our minds instill,
 And make our lukewarm hearts to glow
 With lowly love and fervent will.
 Through life's long day and death's dark night,
 O gentle Jesus, be our light.

2 Grant us, dear Lord, from evil ways
 True absolution and release ;
 And bless us, more than in past days,
 With purity and inward peace.
 Through life's long day and death's dark night,
 O gentle Jesus, be our light.

3 Do more than pardon ; give us joy,
 Sweet fear and sober liberty,
 And simple hearts without alloy
 That only long to be like Thee.
 Through life's long day and death's dark night,
 O gentle Jesus, be our light.

Hymn No. 28.**8s, 7s & 4s.**

LORD, dismiss us with thy blessing,
 Fill our hearts with joy and peace ;
 Let us each thy love possessing,
 Triumph in redeeming grace ;
 O refresh us,
 Traveling through this wilderness.

2 Thanks we give and adoration,
 For thy gospel's joyful sound ;
 May the fruits of thy salvation
 In our hearts and lives abound ;
 May thy presence
 With us ever more be found.

- 3 So, whene'er the signal's given,
Us from earth to call away,
Borne on angels' wings to heaven,
Glad the summons to obey,
We shall surely
Reign with Christ in endless day.
-

QUESTIONS ON CONFIRMATION.

What is confirmation?

The apostle calls confirmation "the laying on of hands."

Who confirms you?

God my heavenly Father confirms me.

How does God confirm you?

God confirms me by the Holy Ghost through God's minister.

When must you be confirmed?

I must be confirmed when I am rightly prepared.

What preparation must you have?

I must be prepared both in mind and in heart.

What preparation of mind must you have?

I must be instructed in Christian doctrine and in Christian duty.

What do you mean by Christian doctrine?

Christian doctrine is that which a Christian must believe.

What do you mean by Christian duty?

Christian duty is that which a Christian must do.

What preparation of heart must you have?

I must sincerely desire and purpose to forsake sin and to follow after holiness.

By what other name may you call this preparation of heart?

This preparation of heart may be called true penitence and true faith or conversion.

How do you come to this preparation of mind and heart?

I come to this by the working of the Holy Ghost in me.

What is catechization?

Catechization is instruction in God's word by question and answer.

What is the object of catechization?

The object of catechization is to prepare me more fully for confirmation.

To what does your catechization look back?

My catechization looks back to my baptism.

What has it to do with your baptism?

It teaches me the nature and meaning of my baptismal vows.

What is a vow?

A vow is a promise made to God.

Who made these baptismal vows for you?

My parents made these vows for me in my baptism.

What vows did they make for you?

They made a vow of repentance, a vow of faith and a vow of obedience.

What three things, then, did they promise for you?

To renounce, to believe and to obey.

What did they renounce for you?

They renounced the Devil with all his ways and works, the world with its vain pomp and glory, and the flesh with all its sinful desires.

What did they confess for you as your faith?

They confessed all the articles of our catholic, undoubted, Christian faith as these are given in the Apostles' Creed.

What did they promise to do for you?

They promised to train me up in the doctrines and duties of our holy religion.

What have you been taught in your catechization?

In my catechization I have been taught the nature and meaning of these my baptismal vows.

What now is your duty?

My duty now is sincerely to believe and to do all those things which my parents then undertook for me.

What do you do in confirmation?

In confirmation I solemnly before God and the congregation renew and by my own act take upon myself these three baptismal vows.

What does God do for you in confirmation?

Through the laying on of the hands of his minister God confirms me in his holy covenant and assures me of greater grace in the future.

Who then may be confirmed?

Those may be confirmed who have been baptized and who are rightly prepared in mind and heart.

Does confirmation make you a member of the Christian Church?

It does not, for I am already a member by my baptism.

Are you then by baptism a full member of the Church?

I am not, but my confirmation will make me a full member.

What do you mean by a full member?

A full member of the Church is one who has all the rights and privileges of Christ's Church.

What right especially does confirmation give you?

Confirmation gives me the right to receive the holy communion.

What other new rights will you have after confirmation?

As a full member of the Church I shall have the right to vote and to hold office.

What then is the difference between your church membership by baptism and that by confirmation?

In baptism I became a member of the Church by the act of my parents in my behalf; in confirmation I become a full member by my own act.

What is the duty of a baptized child?

The duty of a baptized child is to grow in grace and in Christian knowledge.

What is the duty of a catechumen?

The duty of a catechumen is to prepare both his mind and heart for confirmation.

What will be your duty after confirmation?

My duty after confirmation will be always to live a holy and unblamable life.

HISTORY OF THE CATECHISM.

The Heidelberg Catechism belongs to the Reformed Church of Europe and America. It is the only authorized confession of faith in our Church.

It is called "Heidelberg," after the city of Heidelberg, Germany, where it was written and first published.

The Catechism was prepared at the request of Elector Frederick III, who became ruler of the Palatinate in 1559. A bitter theological warfare was raging between the Lutheran and the Reformed theologians, and several conflicting catechisms were in use among the people. Everything was in confusion. To unite his people in one faith, to quiet the Church and indeed to establish the Reformation the Elector had this Catechism prepared.

It was written by Zacharias Ursinus, a young theologian whom Frederick had lately called to the University of Heidelberg, aided by a committee of learned men.

After it had been carefully examined and fully approved by a Synod of the Palatinate, it was

issued January 19th, 1563, as the Confession of the Reformed Church and ordered to be used in all the congregations. Largely owing to its peaceful spirit it was at once received with the highest praise in Switzerland, France, England, Scotland, Hungary, Poland and especially in Holland, and so came to be translated into the languages of these countries, and afterward into Spanish, Italian, Greek, Hebrew, Arabic, Malay and last of all into Japanese.

A LITANY.

O God, the Father in heaven, have mercy upon us.

Have mercy upon us.

O God, the Son, Redeemer of the world, have mercy upon us.

Have mercy upon us.

O God, the Holy Ghost, proceeding from the Father and the Son, have mercy upon us.

Have mercy upon us.

O holy, blessed and glorious Trinity, three persons and one God, have mercy upon us.

Have mercy upon us.

Remember not, Lord, our offenses, nor the offenses of our forefathers, neither take Thou vengeance of our sins. Spare us, good Lord, spare thy people whom Thou hast redeemed with thy most precious blood, and be not angry with us forever.

Spare us, good Lord.

From all evil and harm, from the power of sin and the snares of the Devil, from thy wrath and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart, from pride, vain-glory and hypocrisy, from envy, hatred and malice and all uncharitableness,

Good Lord, deliver us.

From all impure lusts and desires, and from all the deceits of the world, the flesh and the Devil,

Good Lord, deliver us.

From lightning, tempest and earthquake, from plague, pestilence and famine, from all disasters by land and by water from battle and murder and from sudden death,

Good Lord, deliver us.

From tumult and riot, from sedition and rebellion, from heresy and schism, from hardness of heart and contempt of thy word and authority,

Good Lord, deliver us.

By the mystery of thy holy incarnation, by thy holy nativity and circumcision, by thy baptism, fasting and temptation,

Good Lord, deliver us.

By thine agony and bloody sweat, by thy cross and passion, by thy precious death and burial, by thy glorious resurrection and ascension and by the coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation, in all time of our prosperity, in the hour of death and in the day of judgment,

Good Lord, deliver us.

We sinners do beseech Thee to hear us, O Lord.

Son of God, we beseech Thee to hear us.

That it may please Thee to keep us in all time of temptation and sorrow, to comfort and help all the weak-hearted, to raise up them that fall, and finally to beat down Satan under our feet,

We beseech Thee to hear us, O Lord.

That it may please Thee to succor, help and comfort all that are in danger, necessity and tribulation,

We beseech Thee to hear us, O Lord.

O God, from whom all holy desires, all good counsels and all just works do proceed, give unto thy servants that peace which the world cannot give, that our hearts may be set to obey thy commandments, and also that we being defended from the fear of our enemies may by thy protection pass our time in peace and quietness, through Jesus Christ our Lord. Amen.

THE HEIDELBERG CATECHISM.

Question 1.

What is thy only comfort in life and in death ?

Answer.

That I, with body and soul, both in life and in death, am not my own, but belong to my faithful Saviour Jesus Christ, who with his precious blood has fully satisfied for all my sins, and redeemed me from all the power of the Devil ; and so preserves me that without the will of my Father in heaven not a hair can fall from my head, yea that all things must work together for my salvation. Wherefore, by his Holy Spirit He also assures me of eternal life and makes me heartily willing and ready henceforth to live unto Him.

For ye are bought with a price ; therefore glorify God in your body and in your spirit, which are God's.—1 Cor. 6: 20.

None of us liveth to himself and no man dieth to himself. For whether we live, we live unto the Lord ; and whether we die, we die unto the Lord ; whether we live therefore or die we are the Lord's.—Rom. 14: 7, 8.

Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold. . . . but with the precious blood of Christ, as of a lamb without blemish and without spot.—1 Pet. 1: 18, 19.

The Spirit itself beareth witness with our spirit, that we are the children of God ; and if children, then heirs, heirs of God and joint heirs with Christ.—Rom. 8: 16, 17.

Question 2.

✓ How many things are necessary for thee to know, that thou in this comfort mayest live and die happily?

Answer.

Three things: First, the greatness of my sin and misery. Second, how I am redeemed from all my sins and misery. Third, how I am to be thankful to God for such redemption.

O wretched man that I am! who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord.—Rom. 7: 24, 25.

THE FIRST PART.

OF MAN'S MISERY.

Question 3.

Whence knowest thou thy misery?

Answer.

Out of the law of God.

By the law is the knowledge of sin.—Rom. 3: 20.

Question 4.

✓ What does the law of God require of us?

Answer.

This Christ teaches us in sum, Matt. 22: Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength. This is the first and great commandment; and the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.

Love is the fulfilling of the law.—Rom. 13: 10.

Question 5.

Canst thou keep all this perfectly?

Answer.

No; for I am by nature prone to hate God and my neighbor.

Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.—Rom. 8: 7.

Question 6.

Did God create man thus wicked and perverse?

Answer.

No; but God created man good and after his own image, that is, in righteousness and true holiness, that he might rightly know God his Creator, heartily love Him and live with Him in eternal blessedness, to praise and glorify Him.

God created man in his own image, in the image of God created He him; male and female created He them.—Gen. 1: 27.

Question 7.

Whence then comes this depraved nature of man?

Answer.

From the fall and disobedience of our first parents, Adam and Eve, in Paradise, whereby our nature became so corrupt that we are all conceived and born in sin.

By one man sin entered into the world and death by sin; and so death passed upon all men, for that all have sinned.—Rom. 5: 12.

Question 8.

But are we so far depraved that we are wholly unapt to any good and prone to all evil?

Answer.

Yes; unless we are born again by the Spirit of God.

Except a man be born of water and of the Spirit he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.—John 3: 5, 6.

Question 9.

Does not God then wrong man, by requiring of him in his law that which he cannot perform?

Answer.

No; for God so made man that he could perform it; but man, through the instigation of the Devil, by wilful disobedience deprived himself and all his posterity of this power.

The serpent beguiled Eve through his subtlety.—2 Cor. 11: 3.

By one man's disobedience many were made sinners.—Rom. 5: 19.

Question 10.

Will God suffer such disobedience and apostasy to go unpunished?

Answer.

By no means; but He is terribly displeased with our inborn as well as actual sins, and will punish them in just judgment in time and eternity, as He has declared: Cursed is every one that continueth not in all things which are written in the book of the law, to do them.

Thou art not a God that hath pleasure in wickedness, neither shall evil dwell with Thee. The foolish shall not stand in thy sight.—Ps. 5: 4, 5,

The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men.—Rom. 1: 18.

Question 11.

Is then God not also merciful?

Answer.

God is indeed merciful, but He is likewise just; wherefore his justice requires that sin, which is committed against the most high majesty of God, be also punished with extreme, that is, with everlasting punishment both of body and soul.

The Lord passed by and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.—Ex. 34: 6, 7.

THE SECOND PART.

OF MAN'S REDEMPTION.

Question 12.

Since then, by the righteous judgment of God, we deserve temporal and eternal punishment, what is required that we may escape this punishment and be again received into favor?

Answer.

God wills that his justice be satisfied; therefore must we make full satisfaction to the same, either by ourselves or by another.

We are sure that the judgment of God is according to truth against them which commit such things.—Rom. 2: 2.

Question 13.

Can we ourselves make this satisfaction ?

Answer.

By no means ; on the contrary we daily increase our guilt.

After thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and the revelation of the righteous judgment of God.—Rom. 2 : 5.

Question 14.

Can any mere creature make satisfaction for us ?

Answer.

None ; for first, God will not punish, in any other creature, that of which man has made himself guilty ; and further, no mere creature can sustain the burden of God's eternal wrath against sin, and redeem others therefrom.

None of them can by any means redeem his brother, nor give to God a ransom for him.—Ps. 49 : 7.

Question 15.

What manner of mediator and redeemer then must we seek ?

Answer.

One who is a true and sinless man, and yet more powerful than all creatures, that is, one who is at the same time true God.

In all things it behoved Him to be made like unto his brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.—Heb. 2 : 17.

He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him.—2 Cor. 5 : 21.

Question 16.

Why must he be a true and sinless man?

Answer.

Because the justice of God requires that the same human nature which has sinned should make satisfaction for sin; but no man, being himself a sinner, could satisfy for others.

Such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's.—Heb. 7: 26, 27.

Neither by the blood of goats and calves but by his own blood He entered in once into the holy place, having obtained eternal redemption for us.—Heb. 9: 12.

Question 17.

Why must he be at the same time true God?

Answer.

That by the power of his Godhead he might bear, in his manhood, the burden of God's wrath, and so obtain for and restore to us righteousness and life.

For though He was crucified through weakness, yet He liveth by the power of God.—2 Cor. 13: 4.

In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through Him.—1 John 4: 9.

Question 18.

But who now is that Mediator, who is at the same time true God and a true, sinless Man?

Answer.

Our Lord Jesus Christ, who is freely given unto us for complete redemption and righteousness.

There is one God and one mediator between God and

man, the man Christ Jesus, who gave Himself a ransom for all, to be testified in due time.—1 Tim. 2 5, 6.

Of Him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification and redemption.—1 Cor. 1: 30.

Question 19.

Whence knowest thou this?

Answer.

From the holy gospel which God Himself first revealed in Paradise, afterwards proclaimed by the holy patriarchs and prophets, and foreshadowed by the sacrifices and other ceremonies of the law, and finally fulfilled by his well-beloved Son.

I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head and thou shalt bruise his heel.—Gen. 3: 15.

The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be.—Gen. 49: 10.

To Him give all the prophets witness, that through his name whosoever believeth in Him shall receive remission of sins.—Acts 10: 43.

Question 20.

Are all men then saved by Christ, as they have perished by Adam?

Answer.

No; only such as by true faith are ingrafted into Him and receive all his benefits.

God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through Him might be saved. He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in

the name of the only begotten Son of God.—John 3:16, 17, 18, 36.

He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life.—John 3:36.

Question 21.

What is true faith?

Answer.

It is not only a certain knowledge, whereby I hold for truth all that God has revealed to us in his word, but also a hearty trust, which the Holy Ghost works in me by the gospel, that not only to others, but to me also, forgiveness of sins, everlasting righteousness and salvation are freely given by God, merely of grace, only for the sake of Christ's merits.

For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.—Rom. 10:10.

We having the same spirit of faith, according as it is written, I believed and therefore have I spoken, we also believe and therefore speak.—2 Cor. 4:13.

By grace are ye saved, through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast.—Eph. 2:8, 9.

Question 22.

What is it then necessary for a Christian to believe?

Answer.

All that is promised us in the gospel, which the articles of our catholic, undoubted Christian faith teach us in sum.

So worship I the God of my fathers, believing all things which are written in the law and in the prophets.—Acts 24:14.

Question 23.

What are these articles?

Answer.

I believe in God the Father Almighty, Maker of heaven and earth.

And in Jesus Christ, his only begotten Son, our Lord: who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead and buried: He descended into hades; the third day He rose from the dead; He ascended into heaven and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body and the life everlasting.

Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus. —2 Tim. 1: 13.

Question 24.

How are these articles divided?

Answer.

Into three parts: the first is of God the Father and our creation; the second, of God the Son and our redemption; the third, of God the Holy Ghost and our sanctification.

The grace of the Lord Jesus Christ and the love of God and the communion of the Holy Ghost be with you all. Amen.—2 Cor. 13: 14.

Question 25.

Since there is but one Divine Being why speakest thou of three, Father, Son and Holy Ghost?

Answer.

Because God has so revealed Himself in his word that these three distinct persons are the one, true, eternal God.

Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost.—Matt. 28: 19.

OF GOD THE FATHER.

Question 26.

What dost thou believe when thou sayest: I believe in God the Father Almighty, Maker of heaven and earth?

Answer.

That the eternal Father of our Lord Jesus Christ, who of nothing made heaven and earth, with all that in them is, who likewise upholds and governs the same by his eternal counsel and providence, is for the sake of Christ his Son my God and my Father, in whom I so trust, as to have no doubt that He will provide me with all things necessary for body and soul; and further, that whatever evil He sends upon me in this vale of tears He will turn to my good; for He is able to do it, being Almighty God, and willing also, being a faithful Father.

After this manner therefore pray ye: Our Father which art in heaven.—Matt. 6: 9.

Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God.—1 John 3: 1.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.—Eph. 1: 3.

Question 27.

What dost thou understand by the providence of God?

Answer.

The almighty and everywhere present power of God, whereby as it were by his hand, He still upholds heaven and earth, with all creatures, and so governs them, that herbs and grass, rain and drought, fruitful and barren years, meat and drink, health and sickness, riches and poverty, yea, all things, come not by chance, but by his fatherly hand.

Both riches and honour come of Thee, and Thou reignest over all; and in thy hand is power and might; and in thine hand it is to make great and to give strength unto all. Now therefore, our God, we thank Thee and praise thy glorious name.—1 Chron. 29: 12, 13.

In Him we live and move and have our being.—Acts 17: 28.

He left not Himself without witness, in that He did good, and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness.—Acts 14: 17.

Question 28.

What does it profit us to know that God has created and by his providence still upholds all things?

Answer.

That we may be patient in adversity, thankful in prosperity, and for what is future have good confidence in our faithful God and Father, that no creature shall separate us from his love, since all

creatures are so in his hand that without his will they cannot so much as move.

In everything give thanks; for this is the will of God in Christ Jesus concerning you.—1 Thess. 5: 18.

I am persuaded that neither death nor life nor angels nor principalities nor powers nor things present nor things to come nor height nor depth nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord.—Rom. 8: 38, 39.

OF GOD THE SON.

Question 29.

Why is the Son of God called Jesus, that is, Saviour?

Answer.

Because He saves us from our sins, and no salvation is to be either sought or found in any other.

She shall bring forth a son, and thou shalt call his name Jesus; for He shall save his people from their sins.—Matt. 1: 21.

Question 30.

Do such then believe in the only Saviour, Jesus, who seek their salvation and welfare of saints, of themselves or anywhere else?

Answer.

No; although they may make their boast of Him, yet in act they deny the only Saviour, Jesus. For either Jesus is not a complete Saviour, or they who by true faith receive this Saviour must have in Him all that is necessary to their salvation.

Neither is their salvation in any other; for there is none other name under heaven given among men whereby we must be saved.—Acts 4: 12.

Of his fulness have all we received, and grace for grace.—John 1: 16.

He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.—Heb. 7: 25.

Question 31.

Why is He called Christ, that is, anointed?

Answer.

Because He is ordained of God the Father and anointed with the Holy Ghost, to be our chief Prophet and teacher, who fully reveals to us the secret counsel and will of God concerning our redemption; and our only High Priest, who by the one sacrifice of his body has redeemed us, and ever liveth to make intercession for us with the Father; and our eternal King, who governs us by his word and Spirit, and defends and preserves us in the redemption obtained for us.

Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; Him shall ye hear in all things, whatsoever He shall say unto you.—Acts 3: 22.

Holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession, Christ Jesus.—Heb. 3: 1.

God anointed Jesus of Nazareth with the Holy Ghost and with power.—Acts 10: 38.

Question 32.

But why art thou called a Christian?

Answer.

Because by faith I am a member of Christ and thus a partaker of his anointing, in order that I also may confess his name, may present myself a living sacrifice of thankfulness to Him, and may with free conscience fight against sin and the Devil in

this life, and hereafter, in eternity, reign with Him over all creatures.

Ye have an unction from the Holy One, and ye know all things.—1 John 2: 20.

Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.—Gal. 4: 6.

Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into his marvellous light.—1 Pet. 2: 9.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.—Rom. 12: 1.

Question 33.

Why is He called God's only begotten Son, since we also are the children of God?

Answer.

Because Christ alone is the eternal, natural Son of God; but we are children of God by adoption through grace for his sake.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.—Eph. 1: 3.

God hath in these last days spoken unto us by his Son, whom He hath appointed heir of all things, by whom also He made the worlds, who being the brightness of his glory and the express image of his person and upholding all things by the word of his power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high.—Heb. 1: 2, 3.

Ye have received the Spirit of adoption, whereby we cry, Abba, Father.—Rom. 8: 15.

Question 34.

Why callest thou Him our Lord?

Answer.

Because, not with silver or gold but with his

precious blood, He has redeemed and purchased us, body and soul, from sin and from all the power of the Devil, to be his own.

In whom we have redemption through his blood, even the forgiveness of sins.—Col. 1: 14.

Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot.—1 Pet. 1: 18, 19,

Jesus Christ gave Himself for us, that he might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.—Tit. 2: 14.

Question 35.

What is the meaning of: conceived by the Holy Ghost, born of the Virgin Mary?

Answer.

That the eternal Son of God, who is and continues true and eternal God, took upon Him the very nature of man, of the flesh and blood of the Virgin Mary, by the operation of the Holy Ghost, so that He also might be the true seed of David, like unto his brethren in all things, sin excepted.

When the fulness of the time was come, God sent forth his Son, made of a woman.—Gal. 4: 4.

In all things it behoved Him to be made like unto his brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.—Heb. 2: 17.

He made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men.—Phil. 2: 7.

Ye know that He was manifested to take away our sins; and in Him is no sin.—1 John 3: 5.

Question 36.

What benefit dost thou receive from the holy conception and birth of Christ?

Answer.

That He is our Mediator, and with his innocence and perfect holiness covers, in the sight of God, my sin wherein I was conceived.

There is one God, and one mediator between God and men, the man Christ Jesus.—1 Tim. 2: 5.

Such a high priest became us, who is holy, harmless, undefiled, separate from sinners.—Heb. 7: 26.

Question 37.

What dost thou understand by the word: suffered?

Answer.

That all the time He lived on earth, but especially at the end of his life, He bore, in body and soul, the wrath of God against the sin of the whole human race, in order that by his passion, as the only atoning sacrifice, He might redeem our body and soul from everlasting damnation, and obtain for us the grace of God, righteousness and eternal life.

Surely He hath borne our griefs and carried our sorrows; yet we did esteem Him stricken, smitten of God and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him and with his stripes we are healed.—Is. 53: 4, 5.

Neither by the blood of goats and calves, but by his own blood He entered in once into the holy place, having obtained eternal redemption for us.—Heb. 9: 12.

He hath made Him to be sin for us, who know no sin; that we might be made the righteousness of God in Him.—2 Cor. 5; 21.

Question 38.

Why did He suffer under Pontius Pilate as judge?

Answer.

That He, being innocent, might be condemned by the temporal judge, and thereby deliver us from the severe judgment of God to which we were exposed.

Pilate therefore went forth again, and saith unto them, Behold, I bring Him forth to you, that ye may know that I find no fault in Him.—John 19: 4.

Question 39.

Is there anything more in his having been crucified than if he had died some other death?

Answer.

Yes; for thereby I am assured that He took on Himself the curse which lay upon me; because the death of the cross was accursed of God.

He humbled Himself and became obedient unto death, even the death of the cross.—Phil. 2: 8.

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.—Gal. 3: 13.

Question 40.

Why was it necessary for Christ to suffer death?

Answer.

Because, by reason of the justice and truth of God, satisfaction for our sins could be made no otherwise than by the death of the Son of God.

Christ died for our sins according to the scriptures.—1 Cor. 15: 8.

All things are of God, who hath reconciled us to Himself by Jesus Christ and hath given to us the ministry of reconciliation, to wit, that God was in Christ, reconciling the world unto Himself.—2 Cor. 5: 18, 19.

Question 41.

Why was He buried?

Answer.

To show thereby that He was really dead.

Joseph of Arimathea, an honorable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled if He were already dead; and calling unto him the centurion, he asked him whether He had been any while dead. And when he knew it of the centurion, he gave the body to Joseph.—Mark 15: 43-45.

Question 42.

Since then Christ died for us, why must we also die?

Answer.

Our death is not a satisfaction for our sin, but only a dying to sins and entering into eternal life.

For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour; yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better.—Phil. 1: 21-23.

Question 43.

What further benefit do we receive from the sacrifice and death of Christ on the cross?

Answer.

That by his power our old man is with Him crucified, slain and buried, that so the evil lusts of the flesh may no more reign in us, but that we may offer ourselves unto Him a sacrifice of thanksgiving.

They that are Christ's have crucified the flesh, with the affections and lusts.—Gal. 5: 24.

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. . . . Yield yourselves unto God, as those that are

alive from the dead, and your members as instruments of righteousness unto God.—Rom. 6: 11, 13.

Question 44.

Why is it added: He descended into hades?

Answer.

That in my greatest temptations I may be assured that Christ, my Lord, by his inexpressible anguish, pains and terrors which He suffered in his soul on the cross and before, has redeemed me from the anguish and torment of hell.

O death, where is thy sting? O grave, where is thy victory? . . . Thanks be to God, which giveth us the victory, through our Lord Jesus Christ.—1 Cor. 15: 55, 57.

Fear not; I am the first and the last; I am He that liveth and was dead; and, behold, I am alive for evermore, amen, and have the keys of hell and of death.—Rev. 1: 17, 18.

Question 45.

What benefit do we receive from the resurrection of Christ?

Answer.

First, by his resurrection He has overcome death, that He might make us partakers of the righteousness which by his death He has obtained for us. Secondly, we also are now by his power raised up to a new life. Thirdly, the resurrection of Christ is to us a sure pledge of our blessed resurrection.

Christ being raised from the dead dieth no more; death hath no more dominion over Him. . . . Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.—Rom. 5: 9, 11.

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.—1 Pet. 1: 3.

For if we believe that Jesus died and rose again, even

so them also which sleep in Jesus will God bring with Him.—1 Thes. 4: 14.

Question 46.

How dost thou understand the words: He ascended into heaven?

Answer.

That Christ, in sight of his disciples, was taken up from the earth into heaven, and in our behalf there continues, until He shall come again to judge the living and the dead.

So then, after the Lord had spoken unto them, He was received up into heaven and sat on the right hand of God.—Mark 16: 19.

Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.—Heb. 4: 14.

This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.—Acts 1: 11.

Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ.—Titus 2: 13.

Question 47.

Is not then Christ with us even unto the end of the world, as He has promised?

Answer.

Christ is true Man and true God: according to his human nature, He is now not upon earth; but according to his Godhead, majesty, grace and Spirit He is at no time absent from us.

Lo, I am with you alway, even unto the end of the world.—Matt. 28: 20.

Where two or three are gathered together in my name, there am I in the midst of them.—Matt. 18: 20.

Question 48.

But are not in this way the two natures in Christ separated from one another, if the manhood be not wherever the Godhead is?

Answer.

By no means; for since the Godhead is incomprehensible and everywhere present, it must follow that it is indeed beyond the bounds of the manhood which it has assumed, but is yet none the less in the same also and remains personally united to it.

For in Him dwelleth all the fulness of the Godhead bodily.—Col. 2:9.

Question 49.

What benefit do we receive from Christ's ascension into heaven?

Answer.

First, that He is our advocate in the presence of his Father in heaven. Secondly, that we have our flesh in heaven, as a sure pledge that He as the Head will also take us, his members, up to Himself. Thirdly, that He sends us his Spirit as an earnest, by whose power we seek those things which are above, where Christ sitteth on the right hand of God, and not things on the earth.

Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us:—Heb. 9:24.

If any man sin, we have an advocate with the Father, Jesus Christ the righteous.—1 John 2:1.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God.—Col. 3:1-3.

Question 50.

Why is it added : and sitteth at the right hand of God ?

Answer.

Because Christ ascended into heaven for this end, that He might there appear as head of his Church, by whom the Father governs all things.

God raised Him from the dead and set Him at his own right hand in the heavenly places, far above all principality and power.—Eph. 1 : 20, 21.

We have such a High Priest, who is set on the right hand of the throne of the Majesty in the heavens.—Heb. 8 : 1.

He is the head of the body, the Church.—Col. 1 : 18.

Question 51.

What benefit do we receive from this glory of our head, Christ ?

Answer.

First, that by his Holy Spirit He sheds forth heavenly gifts in us, his members ; then, that by his power He defends and preserves us against all enemies.

Therefore being at the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this which ye now see and hear.—Acts 2 : 33.

When He ascended up on high, He led captivity captive and gave gifts unto men.—Eph. 4 : 8.

They shall never perish, neither shall any man pluck them out of my hand.—John 10 : 28.

Question 52.

What comfort is it to thee that Christ shall come again to judge the quick and the dead ?

Answer.

That in all my sorrows and persecutions with uplifted head I look for the selfsame One who has before offered Himself for me to the judgment of God and removed from me all curse, to come again as judge from heaven, who shall cast all his and my enemies into everlasting condemnation, but shall take me, with all his chosen ones, to Himself, into heavenly joy and glory.

He commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the judge of quick and dead.—Acts 10: 42.

We which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord.—1 Thess. 4: 17.

OF GOD THE HOLY GHOST.

Question 53.

What dost thou believe concerning the Holy Ghost?

Answer.

First, that He is co-eternal God with the Father and the Son. Secondly, that He is also given unto me, makes me by a true faith partaker of Christ and all his benefits, comforts me, and shall abide with me forever.

Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.—Acts 2: 38.

I will pray the Father, and He shall give you another Comforter, that He may abide with you forever, even the Spirit of truth.—John 14: 16, 17.

Question 54.

What dost thou believe concerning the holy catholic Church?

Answer.

That out of the whole human race, from the beginning to the end of the world, the Son of God by his Spirit and word gathers, defends and preserves for Himself unto everlasting life a chosen communion in the unity of the true faith; and that I am and forever shall remain a living member of the same.

Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should shew forth the praises of Him who hath called you out of darkness into his marvellous light.—1 Pet. 2: 9.

There is one body and one Spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in you all.—Eph. 4: 4, 5, 6.

Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone.—Eph. 2: 19, 20.

Question 55.

What dost thou understand by the communion of saints?

Answer.

First, that believers, all and every one, as members of Christ have part in Him and in all his treasures and gifts; secondly, that each one must feel himself bound to use his gifts readily and cheerfully for the advantage and welfare of other members.

Truly our fellowship is with the Father and with his Son Jesus Christ.—1 John 1: 3.

But speaking the truth in love may grow up into Him in all things, which is the head, even Christ, from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.—Eph. 4: 15, 16.

As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.—1 Pet. 4: 10.

Question 56.

What dost thou believe concerning the forgiveness of sins?

Answer.

That God for the sake of Christ's satisfaction will no more remember my sins, neither the sinful nature with which I have to struggle all my life-long, but graciously imparts to me the righteousness of Christ, that I may nevermore come into condemnation.

Being justified freely by his grace, through the redemption that is in Christ Jesus.—Rom. 3: 24.

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit.—Rom. 8: 1.

Question 57.

What comfort does the resurrection of the body afford thee?

Answer.

That not only my soul after this life shall be immediately taken up to Christ its head, but also that this my body, raised by the power of Christ, shall again be united with my soul and made like unto the glorious body of Christ.

The Lord Jesus Christ shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby He is able even to subdue all things unto Himself.—Phil. 3: 21.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him, for we shall see Him as He is.—1 John 3: 2.

Question 58.

What comfort hast thou from the article of the life everlasting?

Answer.

That inasmuch as I now feel in my heart the beginning of eternal joy, I shall after this life possess complete bliss, such as eye hath not seen, nor ear heard, neither hath entered into the heart of man, therein to praise God for ever.

For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with Him in glory.—Col. 3: 3, 4.

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.—1 Pet. 1: 3-5.

Question 59.

But what does it help thee now, that thou believest all this?

Answer.

That I am righteous in Christ before God and an heir of eternal life.

That being justified by his grace, we should be made heirs according to the hope of eternal life.—Titus 3: 7.

Question 60.

How art thou righteous before God?

Answer.

Only by true faith in Jesus Christ. That is, although my conscience accuse me that I have grievously sinned against all the commandments of God and have never kept any of them, and that I am still prone always to all evil, yet God, without any merit of mine, of mere grace, grants and imputes to me the perfect satisfaction, righteousness and holiness of Christ, as if I had never committed nor had any sin, and had myself accomplished all the obedience which Christ has fulfilled for me, if only I accept such benefit with a believing heart.

We have believed in Jesus Christ, that we might be justified by the faith of Christ and not by the works of the law; for by the works of the law shall no flesh be justified.—Gal. 2: 16.

Being justified freely by his grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.—Rom. 3: 24, 25.

Question 61.

Why sayest thou that thou art righteous only by faith?

Answer.

Not that I am acceptable to God on account of the worthiness of my faith, but because only the satisfaction, righteousness and holiness of Christ are my righteousness before God, and I can receive the same and make it my own in no other way than by faith only.

Be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.—Phil. 3: 9.

By grace are ye saved through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast.—Eph. 2: 8, 9.

Question 62.

But why cannot our good works be the whole or part of our righteousness before God?

Answer.

Because the righteousness which can stand before the judgment-seat of God must be perfect throughout and wholly conformable to the divine law; whereas even our best works in this life are all imperfect and defiled with sin.

Christ is the end of the law for righteousness to every one that believeth.—Rom. 10: 4.

The flesh lusteth against the Spirit and the Spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would.—Gal. 5: 17.

Question 63.

How is it that our good works merit nothing, while yet it is God's will to reward them in this life and in that which is to come?

Answer.

The reward comes not of merit, but of grace.

When ye shall have done all those things which are commanded you, say, We are unprofitable servants, we have done that which was our duty to do.—Luke 17: 10.

Question 64.

But does not this doctrine make men careless and profane?

Answer.

No; for it is impossible that those who are implanted into Christ by true faith should not bring forth fruits of thankfulness.

I am the vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit.—John 15: 5.

Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. . . . Wherefore by their fruits ye shall know them.—Matt. 7: 17, 20.

OF THE HOLY SACRAMENTS.**Question 65.**

Since then we are made partakers of Christ and all his benefits by faith only, whence comes this faith?

Answer.

The Holy Ghost works it in our hearts by the preaching of the holy gospel, and confirms it by the use of the holy sacraments.

Faith cometh by hearing, and hearing by the word of God.—Rom. 10: 17.

I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth.—Rom. 1: 16.

Question 66.

What are the sacraments?

Answer.

The sacraments are visible, holy signs and seals, appointed of God for this end, that by the use thereof He may the more fully declare and seal to us the promise of the gospel, namely, that He

grants us out of free grace the forgiveness of sins and everlasting life, for the sake of the one sacrifice of Christ accomplished on the cross.

Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost.—Matt. 28: 19.

The Lord Jesus the same night in which He was betrayed took bread, and when He had given thanks He brake it, and said, Take, eat; this is my body, which is broken for you, this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this bread and drink this cup ye do shew the Lord's death till He come.

Question 67.

Are both these, then, the word and the sacraments, designed to direct our faith to the sacrifice of Jesus Christ on the cross as the only ground of our salvation?

Answer.

Yes truly; for the Holy Ghost teaches in the gospel, and by the holy sacraments assures us, that our whole salvation stands in the one sacrifice of Christ made for us on the cross.

Now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself So Christ was once offered to bear the sins of many.—Heb. 9: 26, 28.

By one offering He hath perfected for ever them that are sanctified.—Heb. 10: 14.

Other foundation can no man lay than that is laid, which is Jesus Christ.—1 Cor. 3: 11.

Question 68.

How many sacraments has Christ appointed in the New Testament?

Answer.

Two: Holy Baptism and the Holy Supper.

They that gladly received his word were baptized. . . . And they continued steadfastly in the apostles' doctrine and fellowship and in breaking of bread and in prayers.—Acts 2: 41, 42.

OF HOLY BAPTISM.

Question 69.

How is it signified and sealed unto thee in Holy Baptism that thou hast part in the one sacrifice of Christ on the cross?

Answer.

Thus: that Christ has appointed this outward washing with water and has joined therewith this promise, that I am washed with his blood and Spirit from the pollution of my soul, that is, from all my sins, as certainly as I am washed outwardly with water, whereby commonly the filthiness of the body is taken away.

Arise and be baptized and wash away thy sins, calling on the name of the Lord.—Acts 22: 16.

According to his mercy He saved us, by the washing of regeneration and the renewing of the Holy Ghost.—Titus 3: 5.

Question 70.

What is it to be washed with the blood and Spirit of Christ?

Answer.

It is to have the forgiveness of sins from God,

through grace, for the sake of Christ's blood, which He shed for us in his sacrifice on the cross; and also, to be renewed by the Holy Ghost and sanctified to be members of Christ, that so we may more and more die unto sin and lead holy and unblamable lives.

But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God.—1 Cor. 6: 11.

That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness.—Eph. 4: 22-24.

Question 71.

Where has Christ promised, that we are as certainly washed with his blood and Spirit as with the water of Baptism?

Answer.

In the institution of Baptism, which runs thus: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." This promise is also repeated, where the Scripture calls Baptism the washing of regeneration and the washing away of sins.

Jesus answered, Verily, verily I say unto thee, except a man be born of water and of the Spirit he cannot enter into the kingdom of God.—John 3: 5.

Question 72.

Is then the outward washing with water itself the washing away of sins?

Answer.

No; for only the blood of Jesus Christ and the Holy Spirit cleanse us from all sin.

The blood of Jesus Christ his Son cleanseth us from all sin.—1 John 1: 7.

But now in Christ Jesus ye who sometime were far off are made nigh by the blood of Christ.—Eph. 2: 13.

Question 73.

Why then doth the Holy Ghost call Baptism the washing of regeneration and the washing away of sins?

Answer.

God speaks thus not without great cause, namely, not only to teach us thereby that like as the filthiness of the body is taken away by water, so our sins also are taken away by the blood and Spirit of Christ; but much more, that by this divine pledge and token He may assure us that we are as really washed from our sins spiritually as our bodies are washed with water.

Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water.—Heb. 10: 22.

Unto Him that loved us, and washed us from our sins in his own blood.—Rev. 1: 5.

Question 74.

Are infants also to be baptized?

Answer.

Yes; for since they, as well as their parents, belong to the covenant and people of God, and both redemption from sin and the Holy Ghost, who works faith, are through the blood of Christ promised to them no less than to their parents, they are also by Baptism, as a sign of the covenant, to be ingrafted into the Christian Church and distinguished from the children of unbelievers, as

was done in the Old Testament by circumcision, in place of which in the New Testament Baptism is appointed.

I will establish my covenant between Me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee.—Gen. 17: 7.

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children and to all that are afar off, even as many as the Lord our God shall call.—Acts 2: 38, 39.

OF THE HOLY SUPPER OF THE LORD.

Question 75.

How is it signified and sealed unto thee in the Holy Supper that thou dost partake of the one sacrifice of Christ on the cross and all his benefits?

Answer.

Thus: that Christ has commanded me and all believers to eat of this broken bread and to drink of this cup, and has joined therewith these promises: First, that his body was offered and broken on the cross for me and his blood shed for me, as certainly as I see with my eyes the bread of the Lord broken for me and the cup communicated to me; and further, that with his crucified body and shed blood He Himself feeds and nourishes my soul to everlasting life, as certainly as I receive from the hand of the minister and taste with my mouth the bread and cup of the Lord, which are given me as certain tokens of the body and blood of Christ.

Question 76.

What is it to eat the crucified body and drink the shed blood of Christ?

Answer.

It is not only to embrace with a believing heart all the sufferings and death of Christ, and thereby to obtain the forgiveness of sins and life eternal, but moreover also to be so united more and more to his sacred body by the Holy Ghost, who dwells both in Christ and in us, that although He is in heaven and we on the earth, we are nevertheless flesh of his flesh and bone of his bones, and live and are governed for ever by one Spirit, as members of the same body are by one soul.

For by one Spirit are we all baptized into one body.—1 Cor. 12: 13.

We are members of his body, of his flesh and of his bones.—Eph. 5: 30.

If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.—Rom. 8: 11.

Question 77.

Where has Christ promised that He will thus feed and nourish believers with his body and blood, as certainly as they eat of this broken bread and drink of this cup?

Answer.

In the institution of the Supper, which runs thus: "The Lord Jesus, the same night in which He was betrayed, took bread; and when He had given thanks He brake it, and said: Take, eat, this is my body which is broken for you; this do

in remembrance of Me. After the same manner also He took the cup, when He had supped, saying: This cup is the new testament in my blood; this do ye as often as ye drink it, in remembrance of Me. For as often as ye eat this bread and drink this cup ye do show the Lord's death till He come."

And this promise is repeated also by St. Paul, where he says: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread and one body; for we are all partakers of that one bread."

Question 78.

Do then the bread and wine become the real body and blood of Christ?

Answer.

No; but as the water in Baptism is not changed into the blood Christ, nor becomes the washing away of sins itself, being only the divine token and assurance thereof, so also in the Lord's Supper the sacred bread does not become the body of Christ itself, though agreeably to the nature and usage of sacraments it is called the body of Christ.

The like figure whereunto even baptism doth also now save us, not the putting away of the filth of the flesh, but the answer of a good conscience toward God, by the resurrection of Jesus Christ.—1 Pet. 3: 21.

This is that bread which came down from heaven not as your fathers did eat manna and are dead; he that eateth of this bread shall live for ever.—John 6: 58.

He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.—1 Cor. 11: 29.

Question 79.

Why then doth Christ call the bread his body, and the cup his blood or the new testament in his blood; and St. Paul, the communion of the body and blood of Christ?

Answer.

Christ speaks thus not without great cause, namely, not only to teach us thereby that like as bread and wine sustain this temporal life, so also his crucified body and shed blood are the true meat and drink of our souls unto life eternal, but much more, by this visible sign and pledge to assure us that we are as really partakers of his true body and blood, through the working of the Holy Ghost, as we receive by the mouth of the body these holy tokens in remembrance of Him; and that all his sufferings and obedience are as certainly our own, as if we had ourselves suffered and done all in our own persons.

My flesh is meat indeed and my blood is drink indeed.—John 6: 55.

God, who is rich in mercy, for his great love where-with He loved us . . . hath raised us up together, and made us sit together in heavenly places in Christ Jesus, that in the ages to come He might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.—Eph. 2: 4, 6, 7.

Question 80.

What difference is there between the Lord's Supper and the popish mass?

Answer.

The Lord's Supper testifies to us that we have full forgiveness of all our sins by the one sacrifice of Jesus Christ, which He Himself has once ac-

complished on the cross; and that by the Holy Ghost we are ingrafted into Christ, who with his true body is now in heaven at the right hand of the Father and is to be there worshipped. But the mass teaches that the living and the dead have not forgiveness of sins through the sufferings of Christ, unless Christ is still daily offered for them by the priests; and that Christ is bodily under the form of bread and wine and is therefore to be worshipped in them. And thus the mass at bottom is nothing else than a denial of the one sacrifice and passion of Jesus Christ, and an accursed idolatry.

Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation.—Heb. 9: 28.

By one offering He hath perfected forever them that are sanctified.—Heb. 10: 14.

We have such a High Priest, who is set on the right hand of the throne of the Majesty in the heavens.—Heb. 8: 1.

Question 81.

Who are to come unto the table of the Lord?

Answer.

Those who are displeased with themselves for their sins, yet trust that these are forgiven them and that their remaining infirmity is covered by the passion and death of Christ; who also desire more and more to strengthen their faith and amend their life. But the impenitent and hypocrites eat and drink judgment to themselves.

Let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body.—1 Cor. 11: 28, 29.

Create in me a clean heart, O God, and renew a right spirit within me.—Ps. 51: 10.

Question 82.

Are they then also to be admitted to this Supper who show themselves to be, by their confession and life, unbelieving and ungodly?

Answer.

No; for by this the covenant of God is profaned and his wrath provoked against the whole congregation; wherefore the Christian Church is bound, according to the order of Christ and his apostles, by the office of the keys to exclude such persons until they amend their life.

Who shall ascend into the hill of the Lord or who shall stand in his holy place?

He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity nor sworn deceitfully, he shall receive the blessing from the Lord and righteousness from the God of his salvation.—Ps. 24: 3-5.

Give not that which is holy unto the dogs, neither cast ye your pearls before swine.—Matt. 7: 6.

Question 83.

What is the office of the keys?

Answer.

The preaching of the holy gospel and church discipline, by which two things the kingdom of heaven is opened to believers and shut against unbelievers.

I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven.—Matt. 16: 19.

He breathed on them and said unto them, Receive ye the Holy Ghost. Whosoever sins ye remit they are remitted unto them; and whosoever sins ye retain they are retained.—John 20: 22, 23.

Question 84.

How is the kingdom of heaven opened and shut by the preaching of the holy gospel?

Answer.

In this way: that according to the command of Christ it is proclaimed and openly witnessed to believers, one and all, that as often as they accept with true faith the promise of the gospel all their sins are really forgiven them of God for the sake of Christ's merits; and on the contrary, to all unbelievers and hypocrites, that the wrath of God and eternal condemnation abide on them, so long as they are not converted; according to which witness of the gospel will be the judgment of God both in this life and in that which is to come.

Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by Him all that believe are justified from all things from which ye could not be justified by the law of Moses.—Acts 13: 38, 39.

We are unto God a sweet savour of Christ, in them that are saved and in them that perish; to the one we are the savour of death unto death and to the other the savour of life unto life.—2 Cor. 2: 15, 16.

Question 85.

How is the kingdom of heaven shut and opened by church discipline?

Answer.

In this way: that according to the command of Christ, if any under the Christian name show themselves unsound either in doctrine or life, and after repeated brotherly admonition refuse to turn from their errors or evil ways, they are complained of to the church or to its proper officers, and, if they neglect to hear them also, are by them

excluded from the holy sacraments and the Christian communion, and by God Himself from the kingdom of Christ; and if they promise and show real amendment, they are again received as members of Christ and his Church.

Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.—Matt. 18: 15-17.

If any man that is called a brother be a fornicator or an idolater or a railer or a drunkard or an extortioner, with such an one no not to eat. Put away from among yourselves that wicked person.—1 Cor. 5: 11, 13.

THE THIRD PART.

OF THANKFULNESS.

Question 86.

Since then we are redeemed from our misery by grace through Christ, without any merit of ours, why must we do good works?

Answer.

Because Christ, having redeemed us by his blood, renews us also by his Holy Spirit after his own image, that with our whole life we may show ourselves thankful to God for his blessing, and that He may be glorified through us; then also that we ourselves may be assured of our faith by the fruits thereof, and by our godly walk may win others also to Christ.

These things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works.—Titus 3: 8.

We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.—Eph. 2: 10.

Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.—Matt. 5: 16.

Having your conversation honest among the Gentiles, that whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation.—1 Pet. 2: 12:

Question 87.

Can they then not be saved, who do not turn to God from their unthankful, impenitent life?

Answer.

By no means; for, as the Scripture saith, no unchaste person, idolator, adulterer, thief, covetous man, drunkard, slanderer, robber or any such like shall inherit the kingdom of God.

Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like, of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.—Gal. 5: 19-21.

Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them.—Eph. 5: 6, 7.

Question 88.

In how many things does true repentance or conversion consist?

Answer.

In two things: the dying of the old man and the quickening of the new.

That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness.—Eph. 4: 22-24.

Question 89.

What is the dying of the old man?

Answer.

Heartfelt sorrow for sin, causing us to hate and turn from it always more and more.

Godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death.—2 Cor. 7: 10.

Let every one that nameth the name of Christ depart from iniquity.—2 Tim. 2: 19.

Question 90.

What is the quickening of the new man?

Answer.

Heartfelt joy in God, causing us to take delight in living according to the will of God in all good works.

I delight to do thy will, O my God; yea, thy law is within my heart.—Ps. 40: 8.

Yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God.—Rom. 6: 13.

Question 91.

But what are good works?

Answer.

Those only which are done from true faith, according to the law of God, for his glory, and not such as rest on our own opinion or the commandments of men.

By faith Abel offered unto God a more excellent sacrifice than Cain.—Heb. 11: 4.

What thing soever I command you, observe to do it; thou shalt not add thereto nor diminish from it.—Deut. 12: 32.

In vain they do worship me, teaching for doctrines the commandments of men.—Matt. 15: 9.

He that hath my commandments and keepeth them, he it is that loveth Me.—John 14: 21.

Question 92.

What is the law of God ?

Answer.

God spake all these words, saying :

FIRST COMMANDMENT.

I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before Me.

SECOND COMMANDMENT.

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above or that is in the earth beneath or that is in the water under the earth ; thou shalt not bow down thyself to them nor serve them, for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me, and showing mercy unto thousands of them that love Me and keep my commandments.

THIRD COMMANDMENT.

Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.

FOURTH COMMANDMENT.

Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God ; in it thou shalt not do any work, thou nor thy son nor thy daughter, thy manservant nor thy maidservant nor thy cattle nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day ; wherefore the Lord blessed the Sabbath day and hallowed it.

FIFTH COMMANDMENT.

Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

SIXTH COMMANDMENT.

Thou shalt not kill.

SEVENTH COMMANDMENT.

Thou shalt not commit adultery.

EIGHTH COMMANDMENT.

Thou shalt not steal.

NINTH COMMANDMENT.

Thou shalt not bear false witness against thy neighbor.

TENTH COMMANDMENT.

Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife nor his manservant nor his maidservant nor his ox nor his ass nor any thing that is thy neighbor's.—Ex. 20: 1-17.

Question 93.

How are these commandments divided?

Answer.

Into two tables: the first of which teaches us, in four commandments, what duties we owe to God; the second, in six, what duties we owe to our neighbor.

He declared unto you his covenant, which He commanded you to perform, even ten commandments; and He wrote them upon two tables of stone.—Deut. 4: 13.

And God wrote on the tables, according to the first writing, the ten commandments which the Lord spake unto you in the mount, out of the midst of the fire, in the day of the assembly.—Deut. 10: 4.

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love

thy neighbor as thyself. On these two commandments hang all the law and the prophets.—Matt. 22 : 37-40.

Question 94.

What does God require in the first commandment ?

Answer.

That on peril of my soul's salvation I avoid and flee all idolatry, sorcery, enchantments, invocation of saints or of other creatures; and that I rightly acknowledge the only true God, trust in Him alone, with all humility and patience expect all good from Him only, and love, fear and honor Him with my whole heart, so as rather to renounce all creatures than do the least thing against his will.

And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways and to love Him and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord and his statutes, which I command thee this day for thy good?—Deut. 10 : 12, 13.

Thou shalt worship the Lord thy God and Him only shalt thou serve.—Matt. 4 : 10.

This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent.—John 17 : 3.

Question 95.

What is idolatry ?

Answer.

It is instead of the one true God who has revealed Himself in his word, or along with the same, to conceive or have something else on which to place our trust.

Ye turned to God from idols, to serve the living and true God—1 Thess. 1 : 9.

No man can serve two masters; for either he will

hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon.—Matt. 6: 24.

Question 96.

What does God require in the second commandment?

Answer.

That we in no wise make any image of God nor worship Him in any other way than He has commanded in his word.

Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which He made with you, and make you a graven image or the likeness of any thing which the Lord thy God hath forbidden thee.—Deut. 4: 23.

In vain they do worship Me, teaching for doctrines the commandments of men.—Matt. 15: 9.

Question 97.

Must we then not make any image at all?

Answer.

God may not and cannot be imaged in any way; as for creatures, though they may indeed be imaged, yet God forbids the making or keeping any likeness of them, either to worship them or by them to serve Himself.

To whom then will ye liken God, or what likeness will ye compare unto Him? . . . To whom then will ye liken Me or shall I be equal? saith the Holy One.—Isa. 40: 18, 25.

For as much then as we are the offspring of God, we ought not to think that the Godhead is like unto gold or silver or stone, graven by art and man's device.—Acts 17: 29.

Question 98.

But may not pictures be tolerated in churches as books for the laity?

Answer.

No; for we should not be wiser than God, who will not have his people taught by dumb idols but by the lively preaching of his word.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.—2 Tim. 3: 16, 17.

Question 99.

What is required in the third commandment?

Answer.

That we must not by cursing nor by false swearing nor yet by unnecessary oaths profane or abuse the name of God; nor even by our silence and connivance be partakers of these horrible sins in others; and in sum, that we use the holy name of God no otherwise than with fear and reverence, so that He may be rightly confessed and worshipped by us and be glorified in all our words and works.

Ye shall not swear by my name falsely, neither shalt thou profane the name of thy God; I am the Lord.—Lev. 19: 12.

When ye pray, say, Our Father which art in heaven hallowed be thy name.—Luke 11: 2.

Whosoever therefore shall confess Me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before my Father which is in heaven.—Matt. 10: 32, 33.

Question 100.

Is then the profaning of God's name, by swearing and cursing, so grievous a sin that his wrath is kindled against those also who seek not, as much as in them lies, to hinder and forbid the same?

Answer.

Yes truly; for no sin is greater, or more provoking to God, than the profaning of his name. Wherefore He even commanded it to be punished with death.

Stand up and bless the Lord your God for ever and ever; and blessed be thy glorious name, which is exalted above all blessing and praise.—Neh. 9: 5.

He that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him.—Lev. 24: 16.

Question 101.

But may we not swear by the name of God in a religious manner?

Answer.

Yes; when the magistrate requires it, or it may be needful otherwise, to maintain and promote fidelity and truth, to the glory of God and our neighbor's good. For such swearing is grounded in God's word, and therefore was rightly used by the saints in the Old and New Testament.

Thou shalt fear the Lord thy God and serve Him, and shalt swear by his name.—Deut. 6: 13.

For men verily swear by the greater; and an oath for confirmation is to them an end of all strife.—Heb. 6: 16.

Question 102.

May we swear by the saints or any other creatures?

Answer.

No; for a lawful oath is the calling upon God, as the only searcher of hearts, to bear witness to the truth and to punish me if I swear falsely, which honor is due to no creature.

Thou, even Thou only, knowest the hearts of all the children of men.—1 Kings 8: 39.

Question 103.

What does God require in the fourth commandment?

Answer.

In the first place, that the ministry of the gospel and schools be maintained; and that I, especially on the day of rest, diligently attend church, to learn the word of God, to use the holy sacraments, to call publicly upon the Lord, and to give Christian alms. In the second place, that all the days of my life I rest from my evil works, allow the Lord to work in me by his Spirit, and thus begin in this life the everlasting Sabbath.

Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another; and so much the more, as ye see the day approaching.—Heb. 10: 25.

Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them.—Acts 20: 7.

Upon the first day of the week let every one of you lay by him in store, as God hath prospered him.—1 Cor. 16: 2.

Question 104.

What does God require in the fifth commandment?

Answer.

That I show all honor, love and faithfulness to my father and mother and to all in authority over me, submit myself with due obedience to all their good instruction and correction, and also bear patiently with their infirmities, since it is God's will to govern us by their hand.

Honor thy father and mother, which is the first commandment with promise, that it may be well with thee and thou mayest live long on the earth.—Eph. 6: 2, 3.

Thou shalt rise up before the hoary head and honor the face of the old man and fear thy God.—Lev. 19: 32.

We beseech you, brethren, to know them which labor among you and are over you in the Lord and admonish you, and to esteem them very highly in love for their work's sake.—1 Thess. 5: 12, 13.

Question 105.

What does God require in the sixth commandment?

Answer.

That I neither in thought nor in word or look, much less in deed, revile, hate, insult or kill my neighbor, whether by myself or by another, but lay aside all desire of revenge; moreover, that I harm not myself nor wilfully run into any danger. Wherefore also, to restrain murder, the magistrate is armed with the sword.

Let all bitterness and wrath and anger and clamor and evil-speaking be put away from you, with all malice.—Eph. 4: 31.

Whoso sheddeth man's blood, by man shall his blood be shed.—Gen. 9: 6.

Question 106.

But this commandment speaks only of killing.

Answer.

In forbidding this, however, God means to teach us that He abhors the root of murder, namely, envy, hatred, anger and desire of revenge, and that all these are in his sight hidden murder.

Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord.—Rom. 12: 19.

Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him.—1 John 8: 15.

Question 107.

Is it then enough that we do not kill our neighbor in any such way?

Answer.

No; for in condemning envy, hatred and anger, God requires us to love our neighbor as ourselves, to show patience, peace, meekness, mercy and kindness towards him, and so far as we have power to prevent his hurt; also to do good even unto our enemies.

Be kindly affectioned one to another with brotherly love, in honour preferring one another.—Rom. 12: 10.

Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering . . . And let the peace of God rule in your hearts, to the which also ye are called in one body.—Col. 3: 12, 15.

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven.—Matt. 5: 44, 45.

Question 108.

What does the seventh commandment teach us?

Answer.

That all unchastity is accursed of God, and that we should therefore loathe it from the heart and live chastely and modestly whether in holy wedlock or single life.

Fornication and all uncleanness, or covetousness, let it not be once named among you, as becometh saints.—Eph. 5: 3.

God hath not called us unto uncleanness but unto holiness.—1 Thess. 4: 7.

Question 109.

Does God in this commandment forbid nothing more than adultery and such like gross sins?

Answer.

Since our body and soul are both temples of the Holy Ghost, it is his will that we keep both pure and holy; for which reason He forbids all unchaste actions, gestures, words, thoughts, desires and whatever may entice thereto.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.—1 Cor. 3: 16, 17.

This I say, therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, . . . who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ.—Eph. 4: 17, 19, 20.

Question 110.

What does God forbid in the eighth commandment?

Answer.

Not only such theft and robbery as are punished by the magistrate, but God views as theft also all wicked tricks and devices whereby we seek to draw to ourselves our neighbor's goods, whether by force or with show of right, such as unjust weights, ells, measures, wares, coins, usury or any means forbidden of God; so moreover all covetousness and all useless waste of his gifts.

They that will be rich fall into temptation and a snare and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil. 1 Tim. 6: 9, 10.

Woe unto him that buildeth his house by unrighteousness and his chambers by wrong, that useth his neighbor's service without wages and giveth him not for his work.—Jer. 22: 13.

Question 111.

But what does God require of thee in this commandment?

Answer.

That I further my neighbor's good, where I can and may; deal with him as I would have others deal with me; and labor faithfully, that I may be able to help the poor in their need.

Look not every man on his own things, but every man also on the things of others.—Phil. 2: 4.

Let him that stole steal no more; but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth.—Eph. 4: 28.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.—Matt. 7: 12.

To do good and to communicate forget not, for with such sacrifices God is well pleased.—Heb. 13: 16.

Question 112.

What is required in the ninth commandment ?

Answer.

That I bear false witness against no one ; wrest no one's words ; be no backbiter or slanderer ; join in condemning no one unheard and rashly ; but that I avoid, on pain of God's heavy wrath, all lying and deceit, as being the proper works of the Devil ; in matters of judgment and justice and in all other affairs love, honestly speak and confess the truth ; and, so far as I can, defend and promote my neighbor's good name.

Speak not evil one of another, brethren. He that speaketh evil of his brother and judgeth his brother, speaketh evil of the law and judgeth the law ; but if thou judge the law, thou art not a doer of the law, but a judge.—James 4: 11.

Wherefore putting away lying, speak every man truth with his neighbor.—Eph. 4: 25.

Question 113.

What is required in the tenth commandment ?

Answer.

That not even the least inclination or thought against any of God's commandments ever enter into our heart, but that with our whole heart we continually hate all sin and take pleasure in all righteousness.

Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies ; these are the things which defile a man.—Matt. 15: 19, 20.

They that are Christ's have crucified the flesh, with the affections and lusts.—Gal. 5: 24.

Be ye therefore perfect, even as your Father which is in heaven is perfect.—Matt. 5: 48.

Question 114.

Can those who are converted to God keep these commandments perfectly?

Answer.

No; but even the holiest men while in this life have only a small beginning of this obedience; yet so, that with earnest purpose they begin to live not only according to some but according to all the commandments of God.

There is not a just man upon earth that doeth good and sinneth not.—Ecc. 7: 20.

If we say that we have no sin, we deceive ourselves and the truth is not in us.—1 John 1: 8.

Question 115.

Why then doth God so strictly enjoin upon us the ten commandments, since in this life no one can keep them?

Answer.

First, that all our lifelong we may learn more and more to know our sinful nature, and so the more earnestly seek forgiveness of sins and righteousness in Christ; secondly, that we may continually strive, and beg from God the grace of the Holy Ghost, so as to become more and more changed into the image of God, till we attain finally to full perfection after this life.

When all Israel is come to appear before the Lord thy God in the place which He shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men and women and children and thy stranger that is within thy gates, that they may

hear and that they may learn, and fear the Lord your God and observe to do all the words of this law; and that their children which have not known any thing may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it.—Deut. 31: 11-13.

Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes! Teach me, O Lord, the way of thy statutes, and I shall keep it unto the end. Give me understanding and I shall keep thy law, yea, I shall observe it with my whole heart. Make me to go in the path of thy commandments, for therein do I delight. Incline my heart unto thy testimonies.—Ps. 119: 4, 5, 33-36.

OF PRAYER.

Question 116.

Why is prayer necessary for Christians?

Answer.

Because it is the chief part of the thankfulness which God requires of us, and because God will give his grace and Holy Spirit only to such as earnestly and without ceasing beg them from Him and render thanks unto Him for them.

Offer unto God thanksgiving and pay thy vows unto the Most High; and call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me. . . . Whoso offereth praise glorifieth Me; and to him that ordereth his conversation aright will I shew the salvation of God.—Ps. 50: 14, 15, 23.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened.—Luke 11: 9, 10

Question 117.

What belongs to such prayer as God is pleased with and will hear?

Answer.

First, that from the heart we call only upon the one true God, who has revealed Himself to us in his word, for all that He has commanded us to ask of Him; secondly, that we thoroughly know our need and misery, so as to humble ourselves before the face of his divine Majesty; thirdly, that we be firmly assured, that notwithstanding our unworthiness He will, for the sake of Christ our Lord, certainly hear our prayer, as He has promised us in his word,

Thou shalt worship the Lord thy God and Him only shalt thou serve.—Matt. 4: 10.

God is a Spirit, and they that worship Him must worship Him in spirit and in truth.—John 4: 24.

This is the confidence that we have in Him, that if we ask any thing according to his will He heareth us.—1 John 5: 14.

The publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.—Luke 18: 13.

Question 118.

What has God commanded us to ask of Him?

Answer.

All things necessary for soul and body, which Christ our Lord has comprised in the prayer taught us by Himself.

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness neither shadow of turning.—James 1: 17.

Question 119.

What is the Lord's Prayer?

Answer.

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom and the power and the glory for ever. Amen.

Question 120.

Why has Christ commanded us to address God thus: Our Father?

Answer.

To awaken in us, at the very beginning of our prayer, that filial reverence and trust toward God which are to be the ground of our prayer, namely, that God has become our Father through Christ, and will much less deny us what we ask of Him in faith than our parents refuse us earthly things.

As many as received Him, to them gave He power to become the sons of God, even to them that believe on his name.—John 1: 12.

Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.—Gal. 4: 6.

If ye then being evil know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?—Matt. 7: 11.

Question 121.

Why is it added : who art in heaven ?

Answer.

That we may have no earthly thought of the heavenly majesty of God, and may expect from his almighty power all things necessary for body and soul.

Our God is in the heavens ; He hath done whatsoever He hath pleased.—Ps. 115 : 3.

Know ye that the Lord He is God ; it is He that hath made us and not we ourselves ; we are his people and the sheep of his pasture. Enter into his gates with thanksgiving and into his courts with praise ; be thankful unto Him and bless his name.—Ps. 100 : 3, 4.

Question 122.

What is the first petition ?

Answer.

Hallowed be thy name. That is, enable us rightly to know Thee, and to hallow, magnify and praise Thee in all thy works, in which shine forth thy power, wisdom, goodness, justice, mercy and truth ; and likewise so to order our whole life, in thought, word and work, that thy name may not be blasphemed but honored and praised on our account.

Let my mouth be filled with thy praise and with thy honor all the day.—Ps. 71 : 8.

Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should shew forth the praises of Him who hath called you out of darkness into his marvellous light.—1 Peter 2 : 9.

Question 123.

What is the second petition ?

Answer.

Thy kingdom come. That is, so govern us by thy word and Spirit that we may submit ourselves unto Thee always more and more ; preserve and increase thy Church ; destroy the works of the Devil, every power that exalteth itself against Thee, and all wicked devices formed against thy holy word, until the full coming of thy kingdom, wherein Thou shalt be all in all.

Pray for the peace of Jerusalem ; they shall prosper that love thee. Peace be within thy walls and prosperity within thy palaces.—Ps. 122 : 6, 7.

The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and He shall reign for ever and ever.—Rev. 11 : 15.

Question 124.

What is the third petition ?

Answer.

Thy will be done in earth as it is in heaven. That is, grant that we and all men may renounce our own will and yield ourselves without gain-saying to thy will which alone is good, that so every one may fulfill his office and calling as willingly and truly as the angels do in heaven.

Thy word is a lamp unto my feet and a light unto my path. . . . Order my steps in thy word, and let not any iniquity have dominion over me.—Ps. 119 : 105, 133

Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts, ye ministers of his, that do his pleasure.—Ps. 103 : 20, 21.

Question 125.

What is the fourth petition ?

Answer.

Give us this day our daily bread. That is, be pleased to provide for all our bodily need, that we may thereby know that Thou art the only fountain of all good, and that without thy blessing neither our care and labor nor thy gifts can profit us; and may therefore withdraw our trust from all creatures and place it alone in Thee.

The eyes of all wait upon Thee and Thou givest them their meat in due season. Thou openest thine hand and satisfiest the desire of every living thing.—Ps. 145 15, 16.

Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows; for so He giveth his beloved sleep.—Ps. 127: 1, 2.

Question 126.

What is the fifth petition ?

Answer.

And forgive us our debts as we forgive our debtors. That is, be pleased for the sake of Christ's blood not to impute to us, miserable sinners, our manifold transgressions, nor the evil which still always cleaves to us, as we also find this witness of thy grace in us, that it is our full purpose heartily to forgive our neighbor.

If ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.—Matt. 6: 14, 15.

Have mercy upon me, O God, according to thy loving-kindness; according unto the multitude of thy

tender mercies, blot out my transgressions. Wash me thoroughly from mine iniquity and cleanse me from my sin. . . . Purge me with hyssop and I shall be clean; wash me, and I shall be whiter than snow. . . . Hide thy face from my sins and blot out all mine iniquities.—Ps. 51 : 1, 2, 7, 9.

Blessed are they whose iniquities are forgiven and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.—Rom 4 : 7, 8.

Question 127.

What is the sixth petition ?

Answer.

And lead us not into temptation, but deliver us from evil. That is, since we are so weak in ourselves that we cannot stand a moment while our deadly enemies, the Devil, the world and our own flesh assail us without ceasing, be pleased to preserve and strengthen us by the power of thy Holy Spirit, that we may make firm stand against them, and not sink in this spiritual war, until we come off at last with complete victory.

Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak.—Matt. 26 : 41.

There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it.—1 Cor. 10 : 13.

The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.—1 Thess. 5 : 23.

Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil. For we wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.—Eph. 6 : 11, 12.

Question 128.

How do we close this prayer?

Answer.

For thine is the kingdom and the power and the glory for ever. That is, all this we ask of Thee, because as our King, having power over all things, Thou art both willing and able to give us all good, and that thereby not we but thy holy name may be glorified for ever.

Thine, O Lord, is the greatness and the power and the glory and the victory and the majesty, for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and Thou art exalted as head above all. Both riches and honor come of Thee, and Thou reignest over all; and in thine hand is power and might, and in thine hand it is to make great and to give strength unto all.—1 Chron. 29: 11, 12.

I heard the voice of many angels round about the throne, and the beast and the elders; and the number of them was ten thousand times ten thousand and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing.—Rev. 5: 11, 12.

Question 129.

What is the meaning of the word Amen?

Answer.

Amen means, so shall it truly and surely be. For my prayer is much more certainly heard of God than I feel in my heart that I desire these things of Him.

All the promises of God in Him are yea and in Him amen, unto the glory of God by us.—2 Cor. 1: 20.

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen.—Eph. 3: 20, 21.

JUNIOR HEIDELBERG CATECHISM.

THE ONLY COMFORT.

✓ 1. What is thy only comfort?

That I, with body and soul, both in life and in death, am not my own, but belong to my faithful Saviour Jesus Christ.

Ye are not your own, for ye are bought with a price; therefore glorify God in your body.—1 Cor. 6: 20.

All mine are thine and thine are mine, and I am glorified in them.—John 17: 10.

✓ 2. Why is Jesus Christ called the Saviour?

Because with his precious blood He has fully satisfied for all my sins, and redeemed me from all the power of the Devil.

The Son of man came . . . to give his life a ransom for many.—Mark 10: 45.

The Son of God was manifested, that He might destroy the works of the Devil.—1 John 3: 8.

✓ 3. Why dost thou call the Saviour faithful?

He so preserves me that without the will of my Father in heaven not a hair can fall from my head.

But the very hairs of your head are all numbered. Fear ye not therefore.—Matt. 10: 30.

✓ 4. How does He govern all things?

So that all things must work together for my salvation.

We know that all things work together for good to them that love God.—Rom. 8: 28.

5. Of what does He assure thee?

By his Holy Spirit He assures me of eternal life.

The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs, heirs of God and joint heirs with Christ.—Rom. 8: 16.

6. How does He dispose thy heart?

He makes me willing and ready to live unto Him.

It is God which worketh in you both to will and to do of his good pleasure.—Phil. 2: 13.

7. How many things are necessary for thee to know?

Three things.

8. What is the first?

The greatness of my sin and misery.

O wretched man that I am! Who shall deliver me from the body of this death?—Rom. 7: 24.

9. What is the second?

How I am redeemed from all my sins and misery.

This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners.—1 Tim. 1: 15.

10. What is the third?

How I am to be thankful to God for such redemption.

Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.—Eph. 5: 20.

THE FIRST PART.

OF MAN'S MISERY

The Law of God.

11. Whence knowest thou thy misery?

Out of the law of God.

By the law is the knowledge of sin.—Rom. 3: 20.

12. What does the law require of us?

Love to God and love to man.

Love worketh no ill to his neighbor; therefore love is the fulfilling of the law.—Rom. 13: 10.

13. What is the first and great commandment?

Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength.

Deut. 6: 5; Matt. 22: 37.

14. What is the second great commandment?

Thou shalt love thy neighbor as thyself.

Lev. 19: 18; Matt. 22: 39.

15. Canst thou thus love God and thy neighbor?

I cannot.

They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.—Rom. 3: 12; Gal. 5: 17.

16. Why not?

I am by nature prone to hate God and my neighbor.

The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.—Rom. 8: 7.

Creation and Fall of Man.

17. Did God create man thus wicked?

No, but God created man good and after his own image.

God created man in his own image, in the image of God created He him.—Gen. 1: 27.

18. Why did God create man after his own image?

That man might rightly know God, heartily love Him and live with Him in eternal blessedness.

I have created him for my glory.—Is. 43: 7.

I go to prepare a place for you. And if I go and prepare a place for you I will come again and receive you to Myself, that where I am ye may be also.—John 14: 2, 3.

19. Whence then comes it that we are prone to hate God and our neighbor?

From the fall of our first parents, Adam and Eve.

By one man's disobedience many were made sinners.—Rom. 5: 19.

20. How did they fall?

By wilful disobedience through the instigation of the Devil.

The serpent beguiled Eve through his subtlety.—2 Cor. 11: 3; Gen. 3: 6, 7.

21. How does their fall affect us?

Thereby our nature became so corrupt that we are all conceived and born in sin.

By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.—Rom. 5: 12; Ps. 51: 5.

22. How far are we depraved?

We are unapt to any good and prone to all evil.

They that are in the flesh cannot please God.—Rom. 8: 8; Jer. 17: 9.

23. Can no one love God?

None, unless born again by the Spirit of God.

Ye must be born again.—John 3: 7.

God's Displeasure with Sin.**24. Does God wink at wilful disobedience?**

By no means; but He is terribly displeased with our inborn as well as actual sins.

The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men.—Rom. 1: 18.

25. What is meant by inborn sin?

Our fallen nature whereby we are prone to hate God and our neighbor.

That which is born of the flesh is flesh.—John 3: 6.

26. What are actual sins?

Our evil thoughts, words and deeds.

For from within, out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness.—Mark 7: 21, 22.

27. How does God show his displeasure toward sinners?

He will punish sin in time and eternity.

Cursed is every one that continueth not in all things which are written in the book of the law to do them.—Gal. 3: 10.

28. Is not God also merciful?

God is indeed merciful, but He is likewise just.

The Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty.—Ex. 34: 6, 7.

THE SECOND PART.

OF MAN'S REDEMPTION.

The Mediator.

29. How may we again be received into favor?

Through a Mediator.

Jesus saith unto him, I am the way, the truth and the life; no man cometh unto the Father but by Me.—John 14: 6.

30. What manner of Mediator must we seek?

One who is true man and true God.

Jesus asked his disciples saying: Who do men say that I, the Son of man, am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God.—Matt. 16: 13, 16.

31. Who is such a Mediator?

Our Lord Jesus Christ.

There is one God, and one mediator between God and men, the man Christ Jesus.—1 Tim. 2: 5; 1 Cor. 8: 6.

32. Whence knowest thou this?

From the holy gospel.

Our Saviour Jesus Christ hath abolished death, and hath brought life and immortality to light through the gospel.—2 Tim. 1: 10; Matt. 28: 19, 20.

33. Who first revealed the gospel?

God Himself first revealed it in Paradise.

I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel.—Gen. 3: 15.

34. How did God afterwards proclaim it?

God afterwards proclaimed it by the holy patriarchs and prophets.

The Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.—Gen. 3: 8; Gen. 18: 18; 22: 18.

35. How was the gospel foreshadowed?

God foreshadowed it by the sacrifices and other ceremonies of the law.

For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect.—Heb. 10: 1; 9: 8, 9.

36. How finally was it fulfilled?

God finally fulfilled it by his well-beloved Son.

God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son.—Heb. 1: 1, 2.

Salvation by Faith in Jesus Christ.

 37. Who are saved by Christ?

Those only who are ingrafted into Christ and receive all his benefits.

He that hath the Son hath life; and he that hath not the Son of God hath not life.—1 John 5: 12.

 38. How do we receive his benefits?

By true faith.

For God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.—John 3: 16.

Believe on the Lord Jesus Christ and thou shalt be saved, and thy house.—Acts 16: 31.

39. What is true faith ?

True faith is a hearty trust in Jesus Christ my Saviour.

Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life.—John 6: 68.

And they stoned Stephen calling upon the Lord and saying, Lord Jesus, receive my spirit.—Acts 7: 59.

40. Whence comes this faith ?

The Holy Ghost works faith in me by the gospel.

So, then, faith cometh by hearing, and hearing by the word of God.—Rom. 10: 17.

We through the Spirit wait for the hope of righteousness by faith.—Gal. 5: 5.

41. What by true faith dost thou receive from God ?

Forgiveness of sins, everlasting righteousness and salvation.

If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.—Rom. 10: 9.

Christ is the end of the law for righteousness to every one that believeth.—Rom. 1: 4.

42. Why does God give thee these benefits ?

Merely of grace, for the sake of Christ's merits.

For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God.—Eph. 2: 8
—1 Pet. 3: 18.

The Apostles' Creed.**43. What is it necessary for a Christian to believe ?**

All that is revealed to us by the gospel.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.—2 Tim. 3: 16.

44. Where is the sum of the gospel taught ?

In the articles of our catholic, undoubted, Christian faith.

Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus.—2 Tim. 1: 13.

45. What are these articles ?

I believe in God the Father Almighty, Maker of heaven and earth :

And in Jesus Christ, his only begotten Son, our Lord : who was conceived by the Holy Ghost, born of the Virgin Mary ; suffered under Pontius Pilate, was crucified, dead and buried : He descended into hades ; the third day He rose from the dead ; He ascended into heaven, and sitteth at the right hand of God the Father Almighty ; from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body and the life everlasting.

46. How are these articles divided ?

Into three parts.

For through Him (Christ) we both have access by one Spirit unto the Father.—Eph. 2: 18.

47. What dost thou confess in the first part ?

God the Father and our creation.

In the beginning God created the heaven and the earth.—Gen. 1: 1.

48. What dost thou confess in the second part ?

God the Son and our redemption.

Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to Him be glory and dominion for ever and ever.—Rev. 1: 5. 6.

49. What dost thou confess in the third part ?
God the Holy Ghost and our sanctification.

God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.—2 Thess. 2: 13.

50. Why speakest thou of Father, Son and Holy Ghost ?

Because Father, Son and Holy Ghost are the one, true, eternal God.

The grace of the Lord Jesus Christ and the love of God and the communion of the Holy Ghost be with you all. Amen.—2 Cor. 13: 14.

51. Why dost thou believe this ?

Because God has so revealed Himself in his word.

Jesus being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven, which said, Thou art my beloved Son; in Thee I am well pleased.—Luke 3: 21, 22.

Of God the Father.

52. What dost thou believe concerning God the Father ?

That He made heaven and earth, with all that in them is.

By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth.—Ps. 33: 6.

53. How does He uphold and govern ?

He upholds and governs the same by his eternal counsel and providence.

To us there is but one God, the Father, of whom are all things, and we in Him.—1 Cor. 8: 6; Ps. 103: 19.

54. Why is God called the Father ?

Because He is the eternal Father of our Lord Jesus Christ, and is for the sake of Christ his Son my God and my Father.

Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly places in Christ. —Eph. 1 : 3.

Ye have received the Spirit of adoption, whereby we cry, *Abba, Father*.—Rom. 8 : 15.

55. What is thy trust in Him ?

That He will provide me with all things necessary for body and soul, and will turn all evils to my good.

Therefore take no thought, saying, What shall we eat ? or, What shall we drink ? or, Wherewithal shall we be clothed ? But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.—Matt. 6 : 31, 33 ; Rom. 8 : 28.

56. Why dost thou believe that God will do this ?

He is able to do it, being Almighty God, and willing also, being a faithful Father.

If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him ?—Matt. 7 : 11.

57. What dost thou understand by the providence of God ?

The almighty and everywhere present power of God.

Both riches and honor come of Thee, and Thou reignest over all ; and in thine hand is power and might ; and in thine hand it is to make great and to give strength unto all.—1 Chron. 29 : 12.

58. How by this power does He work?

He upholds and so governs heaven and earth that all things come not by chance, but by his fatherly hand.

God that made the world and all things therein . . . giveth to all life and breath and all things.—Acts 17: 24, 25; Matt. 10: 29.

59. What does it profit us to know this?

That we may be patient in adversity and thankful in prosperity.

Psalm 23: 1-6. (Learn the whole Psalm.)

60. With what mind should we look toward the future?

With good confidence in our faithful God and Father, that no creature shall separate us from his love.

My sheep hear my voice, and I know them, and they follow Me, and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. John 10: 27, 28; Rom. 8: 38, 39.

Of God the Son.**61. What does the name Jesus mean?**

Jesus means Saviour.

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.—John 1: 29.

62. Why is the Son of God called Jesus?

Because He saves us from our sins.

Thou shalt call his name Jesus, for He shall save his people from their sins.—Matt. 1: 21.

63. Are there other saviours?

Salvation is not to be found in any other.

Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved —Acts 4: 12.

64. What does the title Christ mean ?

Christ means anointed.

Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed Thee with the oil of gladness above thy fellows.—Heb. 1: 9.

65. Why is the Son of God called Christ ?

Because He is anointed with the Holy Ghost, to be our chief Prophet, our only High Priest and our eternal King.

God anointed Jesus of Nazareth with the Holy Ghost and with power.—Acts 10: 38.

66. What is his office as our chief Prophet ?

He fully reveals the secret will of God concerning our redemption.

Then spake Jesus again unto them, saying, I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life.—John 8: 12.

67. What is his office as our only High Priest ?

By the one sacrifice of his body He has redeemed us, and He ever liveth to make intercession for us with the Father.

Now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself.—Heb 9: 26.

Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.—Heb. 7: 25.

68. What is his office as our eternal King ?

He governs us by his word and Spirit, and defends and preserves us in the redemption obtained for us.

Who is gone into heaven and is on the right hand of God, angels and authorities and powers being made subject unto Him.—1 Pet. 3: 22; Ps. 2: 6; Matt. 28: 19; 1 Cor. 15: 25; 1 Pet. 1: 5; Eph. 15: 20-23.

69. Why art thou called a Christian?

Because by faith I am a member of Christ, and thus a partaker of his anointing.

Now He which establisheth us with you in Christ, and hath anointed us, is God, who hath also sealed us, and given the earnest of the Spirit in our hearts.—2 Cor. 1: 21, 22; 1 Cor. 12: 27; Rom. 12: 4, 5; John 15: 5.

70. To what end art thou a partaker of his anointing?

That I also may be a prophet, a priest and a king.

And hath made us kings and priests unto God and his Father; to Him be glory and dominion forever and ever. Amen.—Rev. 1: 6.

71. What is thy calling as a prophet?

To confess his name.

But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into his marvelous light.—1 Pet. 2: 9; Matt. 5: 16.

72. What is thy calling as a priest?

To present myself a living sacrifice of thankfulness to Him.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.—Rom. 12: 1.

73. What is thy calling as a king?

To fight against sin and Satan in this life, and hereafter reign with Christ over all creatures.

Finally, my brethren, be strong in the Lord and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil.—Eph. 6: 10, 11.

If we suffer, we shall also reign with Him.—2 Tim. 2: 12; Rev. 22: 5.

74. Why is Jesus Christ called the only begotten Son?

Because Christ alone is the eternal, natural Son of God.

The Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.—John 1: 14.

75. Why are we called God's children?

We are children of God by adoption through grace for Christ's sake.

Ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit that we are the children of God.—Rom. 8: 15, 16.

76. Why is He called our Lord?

Because He has redeemed us from all the power of the Devil to be his own.

Who gave Himself for us, that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works.—Titus 2: 14; Phil. 2: 10, 11.

77. How has He redeemed us?

Not with silver or gold, but with his precious blood.

Ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot.—1 Pet. 1: 18, 19.

His Conception and Birth.

78. How did the Son of God become man?

He was conceived by the Holy Ghost, born of the Virgin Mary.

The angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God.—Luke 1: 35.

79. What is the meaning of these words?

The eternal Son of God took upon Him the true nature of man, from the flesh and blood of the Virgin Mary.

When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.—Gal. 4: 4, 5.

80. To what end was He born?

That He might be like his brethren in all things, sin excepted.

Wherefore in all things it behooved Him to be made like unto his brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people.—Heb. 2: 17; 4: 15.

81. What benefit dost thou receive from his conception and birth?

That He is my Mediator.

Ye are come unto . . . Jesus, the mediator of the new covenant.—Heb. 12: 24; Jno. 14: 6.

His Sufferings and Death.

82. What dost thou understand by the word suffered?

That He bore in body and soul the wrath of God against the sin of the whole human race.

Who his own self bare our sins in his own body on the tree.—1 Pet. 2: 24.

83. When did Christ suffer?

All the time He lived on earth, but especially at the end of his life.

Christ also suffered for us, leaving us an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth; who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously.—1 Pet. 2: 21-23.

84. Why did He suffer?

That He might redeem our body and soul from everlasting damnation.

For He hath made Him to be sin for us, who knew no sin.—2 Cor. 5: 21.

Christ hath redeemed us from the curse of the law, being made a curse for us.—Gal. 3: 13.

85. What by his sufferings did He obtain for us?

The grace of God, righteousness and eternal life.

But of Him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification and redemption.—1 Cor. 1: 30.

86. Why was He buried?

To show thereby that He was really dead.

And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre and departed.—Matt. 27: 59, 60.

87. What comfort dost thou receive from his descent into hades?

Thereby I am assured that Christ has redeemed me from the anguish and torment of hell.

I am He that liveth and was dead; and behold, I am alive for evermore, amen, and have the keys of hell and of death.—Rev. 1: 18; Rom. 6: 8-10.

His Resurrection and Ascension.

88. When did Christ rise from the dead?

On the third day.

He rose again the third day according to the Scriptures.—1 Cor. 15: 4.

89. What is meant by the resurrection?

That Christ overcame death.

Christ being raised from the dead dieth no more; death hath no more dominion over Him.—Rom. 6: 9; Acts 2: 24.

90. What is the first benefit we receive from his resurrection ?

That He makes us partakers of the righteousness which by his death He has obtained for us.

Who was delivered for our offences and was raised again for our justification.—Rom. 4: 25; 6: 11.

91. What is the second benefit ?

That we also are now by his power raised up to a new life.

Therefore we are buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.—Rom. 6: 4; Col. 3: 1.

92. What is the third benefit ?

The resurrection of Christ is to us a sure pledge of our blessed resurrection.

If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.—1 Thess. 4: 14; Rom. 6: 8.

93. How dost thou understand the words, He ascended into heaven ?

That Christ in sight of his disciples was taken up from the earth into heaven.

And it came to pass, while He blessed them, He was parted from them and carried up into heaven.—Luke 24: 51.

94. What is the first benefit we receive from his ascension into heaven ?

That Christ is our advocate in the presence of his Father in heaven.

For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us.—Heb. 9: 24; 1 Jno. 2: 1.

95. What is the second benefit?

That we have our flesh in heaven, as a sure pledge that Christ will also take us, his members, up to Himself.

Because I live ye shall live also. —Jno. 14: 19.

96. What is the third benefit?

That He sends us his Spirit, by whose power we seek those things which are above.

Nevertheless, I tell you the truth, it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you —John 16: 7; Rom. 8: 26.

97. Why is it added: and sitteth at the right hand of God?

Because Christ ascended into heaven for this end, that He might there appear as head of his Church, by whom the Father governs all things.

Which He wrought in Christ, when He raised Him from the dead and set Him at his own right hand in the heavenly places, far above all principality and power and might and dominion and every name that is named, not only in this world but also in that which is to come, and hath put all things under his feet, and gave Him to be the head over all things to the Church. —Eph. 1: 20-22.

98. What is the first benefit we receive from this glory of our head?

By his Holy Spirit Christ sheds forth heavenly gifts in us.

Therefore being by the right hand of God exalted and having received of the Father the promise of the Holy Ghost, He hath shed forth this which ye now see and hear.—Acts 2: 33.

99. What is the second benefit?

He defends and preserves us against all enemies.

Who shall separate us from the love of Christ?

Shall tribulation or distress or persecution or famine or nakedness or peril or sword? Nay, in all these things we are more than conquerors through Him that loved us.—Rom. 8: 35, 37.

His Second Coming.

100. Who will come to judge the living and the dead?

The self-same One who offered Himself for us on the cross.

When the Son of man shall come in his glory, and all the holy angels with Him, then shall He sit upon the throne of his glory, and before Him shall be gathered all nations.—Matt. 25: 31, 32.

101. When will Christ come again?

At the last day.

Then cometh the end, when He shall have delivered up the kingdom to God, even the Father, when He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under his feet.—1 Cor. 15: 24, 25.

102. What comfort is it that Christ shall come again as judge from heaven?

He will take me with all his chosen ones to Himself into heavenly joy and glory.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.—Matt. 25: 34.

103. How will He deal with his enemies?

He will cast all his and my enemies into everlasting condemnation.

The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ.—2 Thess. 1: 7, 8.

Of God the Holy Ghost.

104. Who is the Holy Ghost?

He is God, co-eternal with the Father and the Son.

Howbeit, when He, the Spirit of truth, is come, He will guide you into all truth; for He shall not speak of Himself, but whatsoever He shall hear that shall He speak, and He will show you things to come. He shall glorify me; for He shall receive of mine and shall show it unto you. All things that the Father hath are mine; therefore said I that He shall take of mine and shall show it unto you.—John 16: 13-15.

105. To whom is He given?

He is given to me, to abide with me forever.

And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever.—John 14: 16.

106. For what purpose is He given?

He makes me by a true faith partaker of Christ and all his benefits.

No man can say that Jesus is the Lord but by the Holy Ghost.—1 Cor. 12: 3.

All these worketh that one and the self-same Spirit.—1 Cor. 12: 7-11.

The Church.

107. What is the Church?

A chosen communion in the unity of the true faith.

Neither pray I for these alone, but for them also which shall believe on Me through their word, that they all may be one, as Thou, Father, art in Me and I in Thee, that they also may be one in us, that the world may believe that Thou hast sent Me.—John 17: 20, 21.

108. Why is the Church called holy?

Because the Son of God by his Spirit and word gathers, defends and preserves for Himself this communion unto everlasting life.

Father, I will that they also whom Thou hast given Me be with Me where I am, that they may behold my

glory which Thou hast given Me; for thou lovedst Me before the foundation of the world.—John 17: 24; Rom. 10: 13 14.

109. Why is the Church called catholic?

Because out of the whole human race, from the beginning to the end of the world, the Son of God gathers her members.

And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd.—John 10: 16.

110. Who are members?

All who are baptized into Christ.

For by one Spirit are we all baptized into one body.—1 Cor. 12: 13.

As many of you as have been baptized into Christ have put on Christ.—Gal. 3: 27.

111. What are the members of Christ called in the Creed?

Saints.

Beloved of God, called to be saints.—Rom. 1: 7; 1 Cor. 1: 2; Phil. 1: 1.

112. What dost thou understand by the communion of saints?

That believers have part in Christ and in all his gifts.

I am the vine, ye are the branches. He that abideth in Me and I in him, the same bringeth forth much fruit; for without Me ye can do nothing.—John 15: 5.

113. What is their duty toward each other?

Each is bound to use his gifts for the welfare of other members.

As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.—1 Pet. 4: 10.

Forgiveness of Sins.

114. What dost thou believe concerning the forgiveness of sins?

That God will no more remember my sins.

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.—Eph. 1: 7; Isa. 43: 25.

115. What does God impart?

God graciously imparts to me the righteousness of Christ.

Being justified freely by his grace through the redemption that is in Christ Jesus.—Rom. 3: 24; Phil. 3: 9.

116. What is the ground of forgiveness?

The one sacrifice of Christ.

For by one offering He hath perfected forever them that are sanctified.—Heb. 10: 14.

Life Everlasting.

117. What comfort does the resurrection afford thee?

That I shall overcome death.

And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life; and I will raise him up at the last day.—John 6: 40.

118. What is the victory for the soul?

After this life I shall be immediately taken up to Christ.

And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.—Rev. 14: 13.

119. What is this victory for the body?

My body shall be made like unto the glorious body of Christ.

Who shall change our vile body, that it may be fashioned like unto his glorious body.—Phil. 3: 21.

120. What is the fruit of the resurrection?

The life everlasting.

For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory.—Col. 3: 3, 4.

121. When hast thou life everlasting?

I now feel in my heart the beginning of eternal joy.

He that believeth on the Son hath everlasting life.—John 3: 36; 1 Pet. 1: 8.

122. When shall thy joy be complete?

After this life I shall have complete bliss, therein to praise God forever.

Therefore are they before the throne of God, and serve Him day and night in his temple; and He that sitteth on the throne shall dwell among them. They shall hunger no more neither thirst any more, neither shall the sun light on them nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.—Rev. 7: 15-17; 2 Tim. 4: 8.

The Holy Sacraments

123. What does it help thee, now, that thou believest the articles of the Creed?

That I am righteous in Christ before God, and an heir of eternal life.

There is therefore now no condemnation to them that are in Christ Jesus.—Rom. 8: 1.

124. How art thou righteous before God?

Only by true faith in Jesus Christ.

Therefore we conclude that a man is justified by faith without the deeds of the law.—Rom. 3: 28; Gal. 2: 16.

125. Whence comes this faith?

The Holy Ghost works faith in our hearts.

To one is given by the Spirit the word of wisdom, . . . to another faith by the same Spirit.—1 Cor. 12: 8, 9.

126. How does He work faith?

By the preaching of the holy gospel.

For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth.—Rom. 1: 16; 10: 17.

127. How does the Holy Ghost confirm faith?

By the use of the holy sacraments.

As the living Father hath sent Me, and I live by the Father, so he that eateth Me, even he shall live by Me.—John 6: 57.

128. What are the sacraments?

The sacraments are visible, holy signs and seals appointed of God.

And as they were eating, Jesus took bread and blessed it and brake it and gave it to the disciples, and said, Take, eat; this is my body.—Matt. 26: 26.

129. For what end were they appointed?

That by the use thereof He may the more fully declare and seal to us the promise of the gospel.

For as often as ye eat this bread and drink this cup, ye do show the Lord's death till He come.—1 Cor. 11: 26.

130. What is the promise of the gospel?

That God grants us the forgiveness of sins and everlasting life.

As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in Him should not perish but have eternal life.—John 3: 14, 15.

131. Do both the word and the sacraments direct our faith to the sacrifice of Christ?

Yes, truly; for our whole salvation stands in the one sacrifice of Christ made for us on the cross.

Other foundation can no man lay than that is laid, which is Jesus Christ.—1 Cor. 3: 11.

132. How many sacraments has Christ appointed in the New Testament?

Two: Holy Baptism and the Holy Supper.

Matt. 28: 19, 20; Matt. 26: 26-28; Mark 14: 22-24; Luke 22: 19, 20; 1 Cor. 11: 23-26.

Holy Baptism.

133. Of what art thou reminded and assured in Holy Baptism?

That the one sacrifice of Christ on the cross avails for my benefit.

Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?—Rom. 6: 3.

134. How art thou reminded and assured of this?

Thus: that Christ has appointed this outward washing with water, and has joined therewith his promise.

Baptizing them in the name of the Father and of the Son and of the Holy Ghost.—Matt. 28: 19.

135. What has He promised?

That I am washed with his blood and Spirit from all my sins as certainly as I am washed with water.

Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead.—Col. 2: 12
1 John 1: 7.

136. What is it to be washed with the blood and Spirit of Christ?

It is to have the forgiveness of sins through grace, to be renewed by the Holy Ghost, and sanctified to be members of Christ.

But of Him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification and redemption.—1 Cor. 1: 30; Rom. 6: 8.

137. To what end art thou baptized?

That I may more and more die unto sin and lead a holy and unblamable life.

But now, being made free from sin and become servants to God, ye have your fruit unto holiness and the end everlasting life.—Rom. 6: 22.

138. Where has Christ promised that we are as certainly washed with his blood and Spirit as with the water of Baptism?

In the institution of Baptism.

Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.—John 3: 5.

139. What are the words of institution?

Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost.

Matt. 28: 19, 20.

140. Is this promise repeated?

Yes, where the Scripture calls Baptism “the washing of regeneration” and “the washing away of sins.”

Not by works of righteousness which we have done, but according to his mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost.—Titus 3: 5.

And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord.—Acts 22: 16.

141. Is the washing with water itself the washing away of sins?

No; for only the blood of Jesus Christ and the Holy Spirit cleanse us from all sin.

Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, his flesh, and having a High Priest over the house of God, let us draw near with a true heart in full assurance of faith.—Heb. 10: 19-21.

142. Are infants also to be baptized?

Yes.

Jesus called them unto Him and said, Suffer little children to come unto Me, and forbid them not; for of such is the kingdom of God.—Luke 18: 16.

143. What is the first reason?

Because the children of believers belong to the covenant and people of God.

I will establish my covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee.—Gen. 17: 7.

144. What is the second reason?

Because redemption from sin, and the Holy Ghost, are promised to them no less than to their parents.

Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children and to all that are afar off, even as many as the Lord our God shall call.—Acts 2: 38, 39.

The Lord's Supper.

145. Of what art thou reminded and assured in the Lord's Supper?

That I have part in the one sacrifice of Christ on the cross.

I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world.—John 6: 51.

146. How art thou reminded and assured of this? Thus: that Christ has commanded me and all believers to eat of this broken bread and to drink of this cup, and has joined therewith his promise.

He that eateth my flesh and drinketh my blood, dwelleth in Me and I in him.—John 6: 56.

147. What has He promised?

That his body was offered and his blood shed for me, as certainly as I see the bread of the Lord broken for me and the cup communicated to me.

For this is my blood of the new testament, which is shed for many for the remission of sins.—Matt. 26: 28.

148. What more has He thereby promised?

That with his crucified body and shed blood He Himself nourishes my soul to everlasting life.

Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day.—John 6: 54.

149. Where has Christ promised that He will thus nourish believers with his body and blood? In the institution of the Lord's Supper.

Verily, verily, I say unto you, my Father^r giveth you the true bread from heaven. For the bread of God is He which cometh down from heaven and giveth life unto the world.—John 6: 32, 33.

150. What are the words of institution?

The Lord Jesus, the same night in which He was betrayed, took bread; and when He had given thanks He brake it and said: Take eat; this is my body which is broken for you; this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in my blood; this do, as often as ye drink it, in remembrance of Me.

1 Cor. 11: 23-25.

151. Why does Christ call the bread his body and the cup his blood?

Thereby to teach us two things.

152. What is the first?

That his crucified body and shed blood are the true meat and drink of our souls unto life eternal.

For my flesh is meat indeed, and my blood is drink indeed.—John 6: 55.

153. What is the second?

To assure us that we are as really partakers of his true body and blood, as by the mouth we receive these holy tokens in remembrance of Him.

The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? —1 Cor. 10: 16.

154. Who are to come unto the table of the Lord?

Those who are displeased with themselves for their sins, yet trust that these are forgiven them.

Let a man examine himself, and so let him eat of that bread and drink of that cup.—1 Cor. 11: 28; Ps. 51: 17; Heb. 11: 6.

155. What more is required ?

That they also desire more and more to strengthen their faith and amend their life.

Create in me a clean heart, O God, and renew a right spirit within me.—Ps. 51: 10; 2 Pet. 3: 18.

156. Are the unbelieving and ungodly also to be admitted to this Supper ?

No; the Christian Church is bound to exclude such persons until they amend their life.

I have written unto you not to keep company, if any man that is called a brother be a fornicator or covetous or an idolator or a railer or a drunkard or an extortioner, with such an one, no, not to eat.—1 Cor. 5: 11.

The Office of the Keys.

157. How does the Church exclude the unbelieving and ungodly ?

By the office of the keys.

I will give unto thee the keys of the kingdom of heaven.—Matt. 16: 19.

Verily I say unto you: Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.—Matt. 18: 18.

158. What is the office of the keys ?

The preaching of the holy gospel, and church discipline.

And if he shall neglect to hear them, tell it unto the church, but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.—Matt. 18: 17; 1 Cor. 5: 7.

159. What by these two things is done ?

The kingdom of heaven is opened to believers and shut against unbelievers.

But we preach Christ crucified, . . . Christ the power

of God and the wisdom of God.—1 Cor. 1: 22, 23; Eph. 2: 17; Ja. 1: 18.

He that rejecteth Me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day.—John 12: 48.

160. How is the kingdom of heaven opened by the preaching of the gospel?

By proclaiming to such as accept the promise of the gospel, that in Christ all their sins are forgiven them of God.

Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins.—Acts. 13: 38; John 1: 12.

161. How by the preaching of the gospel is the kingdom shut?

By proclaiming to all unbelievers that the wrath of God abides on them.

He that believeth not the Son shall not see life, but the wrath of God abideth on him.—John 3: 36; Luke 14: 24.

162. How is the kingdom shut by church discipline?

By excluding from the holy sacraments such members as show themselves unsound in doctrine or in life.

A man that is a heretic, after the first and second admonition, reject.—Titus 3: 10.

163. How by church discipline is the kingdom opened?

By again receiving such excluded persons as promise and show real amendment.

Godly sorrow worketh repentance to salvation not to be repented of.—2 Cor. 7: 10; John 20: 23; Luke 15: 11-24.

THE THIRD PART.
—
OF THANKFULNESS.
—

Good Works.

164. How are we redeemed from our misery?
By grace through Christ.

Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.—2 Tim. 1: 9.

165. Why must we do good works?
Because Christ renews us by his Holy Spirit after his own image.

We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.—Eph. 2: 10; Ja. 2: 17.

166. To what end does He renew us?
That with our whole life we may show ourselves thankful to God for his blessing, and that He may be glorified through us.

Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven.—Matt. 5: 16; Titus 2: 14.

—
Conversion.

167. Can they be saved who do not turn to Christ by faith?
By no means.

For if ye believe not that I am He, ye shall die in your sins.—John 8: 24.

168. In how many things does true conversion consist?

In two things: the dying of the old man and the quickening of the new.

That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness.—Eph. 4: 22-24.

169. What is the old man?

The nature received from the first man, Adam.

The first man is of the earth, earthy. As is the earthy, such are they also that are earthy.—1 Cor. 15: 47.

170. What is the new man?

The nature received from the second Man, Christ.

The second Man is the Lord from heaven. As is the heavenly, such are they also that are heavenly.—1 Cor. 15: 48.

171. What is the dying of the old man?

That we have sorrow of heart for sin, and ever hate it more and more.

I will arise and go to my father, and will say unto him, Father I have sinned against heaven and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants.—Luke 15: 18, 19.

172. What is the quickening of the new man?

That we have heartfelt joy in God, and take delight in living according to God's will in all good works.

The kingdom of heaven is like unto treasure hid in a field, the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath and buyeth that field.—Matt. 13: 44; Ps. 1: 2.

The Ten Commandments.

173. What are good works ?

Works done from true faith, according to the law of God, for his glory.

Without Me ye can do nothing.—John 15: 5.

The law is holy, . . . and just and good.—Rom. 7: 12.

God forbid that I should glory, save in the cross of our Lord Jesus Christ.—Gal. 6: 14.

174. What is the law of God ?

I. Thou shalt have no other gods before Me.

II. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above or that is in the earth beneath or that is in the water under the earth; thou shalt not bow down thyself to them nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me, and showing mercy unto thousands of them that love Me and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou nor thy son nor thy daughter, thy man-servant nor thy

maid-servant nor thy cattle nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.

V. Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife nor his man-servant nor his maid-servant nor his ox nor his ass nor anything that is thy neighbor's.

175. How are these commandments divided?
Into two tables.

He gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God.—Ex. 31: 18.

176. What does the first table teach?
The duties we owe to God.

Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might.—Deut. 6: 5.

177. What does the second table teach?
The duties we owe to our neighbor.

Thou shalt not avenge nor bear any grudge against

the children of thy poople, but thou shalt love thy neighbor as thyself; I am the Lord.—Lev. 19: 18.

178. What does God require in the first commandment?

That I rightly acknowledge Him, the only true God.

And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul.—Deut. 10: 12.

179. What does God forbid?

All idolatry, sorcery, and invocation of saints or of other creatures.

There shall not be found among you any one that maketh his son or his daughter to pass through the fire or that useth divination, or an observer of times or an enchanter or a witch or a charmer or a consulter with familiar spirits or a wizard or a necromancer. For all that do these things are an abomination to the Lord.—Deut. 18: 10-12.

180. What does God require in the second commandment?

That we in no wise make any image of God, nor worship Him in any other way than He has commanded in his word.

God is a Spirit; and they that worship Him must worship Him in spirit and in truth.—John 4: 24.

181. Must we then not make any image at all?

Creatures may indeed be imaged; yet God forbids the making or keeping any likeness of them, either to worship them or by them to serve Himself.

Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold or silver or stone, graven by art and man's device.—Acts 17: 29.

182. What does God require in the third commandment?

That we use the holy name of God no otherwise than with fear and reverence.

Holy and reverend is his name.—Ps. 111: 9.

Our Father who art in heaven, hallowed be thy name.—Luke 11: 2.

183. What is forbidden?

The profaning of God's name by cursing, false swearing or unnecessary oaths.

Ye shall not swear by my name falsely, neither shalt thou profane the name of thy God; I am the Lord.—Lev. 19: 12; Matt. 5: 33-37; Jas. 5: 12.

184. May we not swear by the name of God in a religious manner?

Yes, when the magistrate requires it; for such swearing is grounded in God's word.

Thou shalt fear the Lord thy God and serve Him, and shalt swear by his name.—Deut. 6: 13.

185. What in the first place does God require in the fourth commandment?

That the ministry of the gospel be maintained, and that I diligently attend church.

Pray ye therefore the Lord of the harvest, that He will send forth laborers into his harvest.—Matt. 9: 38.

Not forsaking the assembling of ourselves together.—Heb. 10: 25.

186. For what purpose?

To learn the word of God, to use the holy sacraments, to call publicly upon the Lord and to give Christian alms.

And they continued steadfastly in the apostles' doctrine and fellowship and in breaking of bread and in prayers.—Acts 2: 42.

Upon the first day of the week let every one lay by him in store, as God hath prospered him.—1 Cor. 16: 2.

187. What in the second place does God require?

That I rest from my evil works, and allow the Lord to work in me by his Spirit.

Let us therefore cast off the works of darkness and let us put on the armour of light.—Rom. 13: 12; Phil. 2: 13; Rev. 3: 20.

188. What is the benefit of rightly keeping the day?

I begin in this life the everlasting Sabbath.

There remaineth therefore a rest to the people of God.—Heb. 4: 9.

189. What does God require in the fifth commandment?

That I show all honor, love and faithfulness to my father and mother and to all in authority over me.

Honor thy father and mother, which is the first commandment with promise, that it may be well with thee and thou mayest live long on the earth.—Eph. 6: 2, 3; 1 Pet. 5: 5.

190. What does God require in the sixth commandment?

That I show mercy and kindness towards my neighbor, and, so far as I have power, prevent his hurt.

Be kindly affectioned one to another with brotherly love, in honor preferring one another.—Rom. 12: 10; Matt. 5: 42.

191. What does He forbid?

Murder and suicide, also hatred, envy and revenge.

Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made He man.

Gen. 9: 6. Whosoever is angry with his brother without a cause shall be in danger of the judgment.—Matt. 5: 22.

192. What does God require in the seventh commandment?

Since our body and soul are both temples of the Holy Ghost, it is his will that we keep both pure and holy.

What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body.—1 Cor. 6: 19, 20.

193. What does He forbid?

He forbids all unchaste actions, gestures, words, thoughts, desires and whatever may entice thereto.

But fornication and all uncleanness, or covetousness, let it not be once named among you, as becometh saints.—Eph. 5: 3; Matt. 12: 35-37.

194. What does God require in the eighth commandment?

That I further my neighbor's good, and deal with him as I would have others deal with me.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.—Matt. 7: 12; Jas. 2: 8; Rom. 14: 7.

195. What does He forbid?

Not only theft and robbery, but likewise all wicked tricks by which we may get our neighbor's goods.

Ye shall do no unrighteousness in judgment, in meteyard, in weight or in measure. Just balances, just weights, a just ephah and a just hin shall ye have.—Lev. 19: 35, 36.

196. What does God require in the ninth commandment?

That I love the truth, honestly speak it and defend my neighbor's good name.

Wherefore putting away lying, speak every man truth with his neighbor; for we are members one of another.—Eph. 4: 25.

197. What does He forbid?

All lying and deceit, as being the works of the Devil.

Ye are of your father the Devil, and the lusts of your father ye will do; he was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it.—John 8: 44.

198. What does God require in the tenth commandment?

That with my whole heart I hate all sin and take pleasure in all righteousness

Be ye therefore perfect, even as your Father which is in heaven is perfect.—Matt. 5: 48; 1 Pet. 1: 14-16.

199. Can those who are converted to God keep these commandments?

Yes, but not perfectly.

If we say that we have no sin we deceive ourselves, and the truth is not in us.—1 John 1: 8.

200. Do not the holiest men keep them perfectly?

No; they have only a small beginning of this obedience.

Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.—Phil. 3: 13, 14.

201. What commandments do they begin to obey?

With earnest purpose they begin to live, not only according to some, but according to all the commandments of God.

I esteem all thy precepts concerning all things to be right; and I hate every false way.—Ps. 119: 128.

Of Prayer.

202. What is the first thing belonging to such prayer as God is pleased with and will hear?

That from the heart we call only upon the one true God.

Thou shalt worship the Lord thy God, and Him only shalt thou serve.—Matt. 4: 10; Ps. 51: 10; Matt. 15: 7, 8.

203. What is the second?

That we know our need and misery.

The publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.—Luke 18: 13.

204. What is the third?

That we be assured that God for the sake of Christ our Lord, will certainly hear our prayer.

Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, He will give it you.—John 16: 23; Heb. 11: 6.

205. What has God commanded us to ask of Him?

All things necessary for soul and body.

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness neither shadow of turning.—James 1: 17.

206. In what prayer are these things comprised?
In the prayer taught us by our Lord.

And it came to pass that as He was praying in a certain place, when He ceased one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.—Luke 11: 1.

207. What is the Lord's Prayer?

Our Father who art in heaven:

Hallowed be Thy name. Thy kingdom come.
Thy will be done in earth as it is in heaven.
Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil.

For thine is the kingdom and the power and the glory forever. Amen.

Matt. 6: 9-13; Luke 11: 2-4.

208. Why has Christ taught us to address God thus: Our Father?

Because God has become our Father through Christ.

At that day ye shall know that I am in my Father, and ye in Me, and I in you.—John 14: 20; John 20: 17; Gal. 4: 6, 7.

209. Will God our Father certainly hear our prayer?

He will much less deny us what we ask of Him in faith than our parents refuse us earthly things.

If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?—Matt. 7: 11.

210. What is the first petition?

Hallowed be thy name.

Holy, holy, holy, Lord God Almighty, which was and is and is to come.—Rev. 4: 8; Isa. 6: 3.

211. What is the meaning of the first petition?

Enable us so to order our whole life that thy name may be honored on our account.

Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into his marvelous light.—1 Pet. 2: 9.

212. What is the second petition?

Thy kingdom come.

Seek ye first the kingdom of God.—Matt. 6: 33; Luke 22: 29, 30.

213. What is the meaning of the second petition?

Preserve and increase thy Church, and so govern us that we may always submit ourselves to Thee.

The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and He shall reign forever and ever.—Rev. 11: 15; 1 Tim. 2: 4; Matt. 18: 3.

214. What is the third petition?

Thy will be done.

Jesus saith unto them, My meat is to do the will of Him that sent Me and to finish his work.—John 4: 34.

215. What is the meaning of the third petition?

Grant that we may renounce our own will and yield ourselves to thy will, which alone is good.

Father, if thou be willing, remove this cup from Me; nevertheless not my will, but thine be done.—Luke 22: 42; Matt. 7: 21; 2 Cor. 12: 8-10.

216. What is the fourth petition?

Give us this day our daily bread.

Who satisfieth thy mouth with good things, so that

thy youth is renewed like the eagle's.—Ps. 103: 5; Ps. 145: 15, 16.

217. What is the meaning of the fourth petition ?
Be pleased to provide for all our bodily need, that we may thereby know that Thou art the only fountain of all good.

He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.—Ps. 91: 1.

218. What is the fifth petition ?
Forgive us our debts as we forgive our debtors.

But there is forgiveness with Thee that Thou mayest be feared.—Ps. 130: 4; Ps. 103: 8-12; Ex. 34: 7.

219. What is the meaning of the fifth petition ?
For the sake of Christ's blood do not impute to us our transgressions, even as of thy grace it is our purpose heartily to forgive our neighbor.

For if ye forgive men their trespasses, your heavenly Father will also forgive you ; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.—Matt. 6: 14, 15; Matt. 5: 44; Rom. 12: 20.

220. What is the sixth petition ?
Lead us not into temptation, but deliver us from evil.

There hath no temptation taken you but such as is common to man ; but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it.—1 Cor. 10: 13.

221. What is the meaning of the sixth petition ?
Be pleased to preserve us by the power of thy Holy Spirit, that we may make firm stand against the Devil, the world and our own flesh.

Kept by the power of God through faith unto salvation.—1 Pet. 1: 5; Eph. 6: 13.

222. What is the doxology?

For thine is the kingdom and the power and the glory forever. Amen.

Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing. And every creature which is in heaven and on the earth and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor and glory and power be unto Him that sitteth upon the throne and unto the Lamb forever and ever.—Rev. 5: 11-13.

223 What is the meaning of the word Amen?

Amen means: so shall it truly and surely be; for my prayer is much more certainly heard of God than I feel in my heart that I desire these things of Him.

For all the promises of God in him are yea, and in him amen, unto the glory of God by us.—2 Cor. 1: 20: John 14: 12, 13.

CONFIRMATION EXPLAINED.

I. A WORD TO CATECHUMENS.

A catechumen is a baptized child, old enough to study the Catechism.

What is catechization for? To teach you the way of salvation; to make you an intelligent child; to prepare you for confirmation; to make you strong against error and sin; to enable you to understand the word of God, as read and preached; to teach you what is your only comfort in life and death; and to help you to enjoy this gracious comfort.

The Catechism takes you slowly, carefully and orderly over the whole field of Christian doctrine and duty; but the benefit of this depends very much on the disposition and spirit which you bring to it.

1. You must be teachable, willing to learn, patient also, willing to go through the whole Catechism, and studious, not merely reciting the answers but also trying to know their meaning.

2. You must be regular in attendance. If you must be absent, study the lesson as carefully as if you were going.

3. You must be interested in your salvation. Then you will listen carefully and anxiously, as a sick man to a physician, as a lost man to a guide, as Paul to Ananias (Acts 22: 12-16). Try to feel that the Catechism speaks to you personally.

4. You must be prayerful. Daily and earnestly ask God's blessing upon this work, that you may rightly understand the truth and fully yield yourself to its convincing and comforting power.

5. You should have confirmation clearly in view.

Then every lesson will be more interesting and profitable to you. Then God's truth will more deeply pierce your heart, and more fully humble, quicken and comfort you.

II. WHAT IS CONFIRMATION?

It is apostolic. The apostle calls it "the laying on of hands" (Heb. 6 : 2).

The laying on of hands was a common religious custom among the Jews. It was the sign of giving a blessing, a very old, tender and significant sign. So Jacob blessed his grandsons (Gen. 48 : 14-16). So Jesus blessed little children (Mark 10 : 16).

We do not say that Christ appointed confirmation. The apostles evidently got it from the Jewish Church. When Jewish boys were twelve or thirteen they came before the elders, and were examined as to their fitness; and then the elders laid their hands upon them, with prayer. So they became "sons of the law," or full members, bound to keep the whole law like grown people.

Confirmation, coming to us thus from the Jewish Church with apostolic sanction, is a distinctive custom of our Church.

What does confirmation mean? It is our way of receiving persons into full membership. In confirmation our baptized children, when rightly prepared, personally and publicly confess themselves Christians, and are admitted to all the rights and privileges of the Church.*

*We admit full members of other Churches without it, by certificate or on profession of faith. Confirmation is an entrance into full membership; and as these persons have already become full members, though in a different way, they are not required to repeat the act.

As in Holy Baptism and in the Lord's Supper, so in confirmation, there are two parties, the baptized child and God.

You, in your own name and by your own act, now publicly take upon yourself your vows, the very same vows which your parents took for you in your baptism. These you now intelligently and devoutly ratify and renew, personally consecrating yourself to the service of Christ forever.

While you thus confirm your baptismal vows, God on his part, through this laying on of the hands of his minister, claims and accepts you as his own, renews his covenant with you, and assures you of present and future needful grace. Confirmation, the laying on of hands, is God's act of love to you.

III. YOUR THREE CONFIRMATION VOWS.

The First Vow.

Dost thou renounce the Devil, with all his ways and works, the world with its vain pomp and glory, and the flesh with all its sinful desires?

This is a very old form, almost as old as Christianity. It grew out of the conflict of the Church with heathenism during the first four centuries.

The Romans had their public games, spectacles, dances and other amusements, many of them very cruel, and all of them very corrupting and demoralizing.

The Church, to save the Gentile converts, forbade their attendance, and embodied this in the first vow: "Dost thou renounce" all these things?

This vow is three-fold, a renunciation of Devil, world and flesh. The Devil is the head of the kingdom of evil. Him, therefore, we first renounce.

We renounce not only him personally, but also "all his ways and works." These are many: lies, murder, theft, pride, hate, envy, disobedience, deceit, slander, and all other forms of evil. All these things we renounce (Eph. 5 : 11).

"The world." This word is used in this sense in John 15 : 18, 19, Gal. 1 : 4, Jas. 4 : 4, and 1 John 2 : 15, 16. It means the evil that is around us, all that stands opposed to God and that leads away from God.

And all this is "vain" pomp and glory, empty, poor, fleeting, perishable.

"The flesh, with all its sinful desires." This means all evil within us and personally our own. The word "flesh" means our old, fallen, sinful nature, which wars against the Spirit of Christ in us (Rom. 7 : 15-25 ; Gal. 5 : 17). Hence we must renounce all this evil within us (Eph. 4 : 22 ; 1 Peter 2 : 11 ; Rom. 8 : 12, 13).

Note well, however, that in renouncing Devil, world and flesh, we renounce not three separate powers but one, namely, the kingdom of evil in its three-fold form.

But what does "renounce" mean? A casting off. The figure is taken from civil life. When a man changes his citizenship, he throws off his allegiance to the old government before swearing faithfulness to the new. The kingdom of evil is utterly opposed to the kingdom of Christ. Hence in this very full and strong vow of renunciation you cast off and disown all evil and declare yourself its lifelong enemy.

All this is implied in the word conversion, which is a turning from the Devil to Christ, from sin to holiness.

All this you must promise in its fulness, without mental reservation. Keep back nothing (Acts 5 : 3, 4).

This threefold vow is called a vow of repentance, because it is a confession of sin and a public departure from iniquity (2 Tim. 2 : 19).

The Second Vow.

I believe in God the Father Almighty, maker of heaven and earth.

And in Jesus Christ, his only begotten Son, our Lord ; who was conceived by the Holy Ghost, born of the Virgin Mary ; suffered under Pontius Pilate ; was crucified, dead and buried ; He descended into hades ; the third day He rose from the dead ; He ascended into heaven, and sitteth at the right hand of God the Father Almighty ; from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

This is a vow of faith. You here declare that God is your Father, that Christ is your Saviour, and that the Holy Ghost is your Sanctifier.

As the Creed is fully explained to you in catechization, no explanation of it need be given here. But mark well, you must take this vow also in its fulness, without mental reservation, believing with the heart (Rom. 10 : 10).

The Third Vow.

This is a vow of obedience, cheerful and lifelong obedience to the will of God in all good works. The substance and meaning of this third vow you have in the Ten Commandments, which also need not be explained here.

REMARKS ON THESE VOWS.

1. These three vows beautifully correspond with the three parts of the Catechism.

Our misery is from the Devil, the world and the flesh; and these three we renounce in a vow of repentance.

Our deliverance is through the love of the Father, the atoning sacrifice of the Son and the sanctifying work of the Holy Ghost; and these, the triune God, we confess in a vow of faith.

Our thankfulness is a daily life of godliness according to the law of God; and this we promise in a vow of obedience.

2. These three vows are full and complete. They include all that God forbids and all that He requires.

3. These three vows are binding upon you even before your confirmation. Hence you are asked:

“Dost thou renew the solemn promise and vow made in your name at your baptism?” Keep this well in mind. You may refuse to be confirmed, but your vows nevertheless are upon you.

IV. PREPARATION FOR CONFIRMATION.

When about to renew your vows and receive the laying on of hands, what fitness must you have? What are the qualifications for full membership?

Answer: An intelligent, cheerful, humble, sincere, earnest “yes” to the three confirmation vows of repentance, faith and obedience.

Need I tell you that this fitness is conversion? Some persons, not understanding our church life and customs, foolishly think that we confirm our young people no matter what their state of mind and heart is, and that we do not believe in conversion. This is

a great mistake. We require a high degree of fitness for confirmation, namely, an intelligent, sincere and unreserved taking of three most searching and far-reaching vows in the name of the holy Trinity.

Then, too, this fitness for confirmation may be called "a change of heart," though this is only another name for conversion. This change is not sudden, but runs through years. You have not had any wonderful religious experiences, such as you hear about in others; but the Holy Ghost has done much in you in a very quiet way.

Nor need you doubt your conversion, your change of heart, because you cannot tell the day when it took place, as many profess to do. It did not take place in a day, or you might tell it. It is the growth of years (Mark 4: 26-28), and therefore all the more reliable. You cannot tell when you learned to walk, talk, think and work. You do not know when you learned to love your earthly father, much less the heavenly.

This is the Reformed doctrine of "getting religion." We get religion, not in bulk but little by little. Just as we get natural life and strength, so spiritual life and strength, day by day.

To this fitness, this preparation of heart and mind, you profess to have come. You are about to take your vows, turning your back upon the Devil, the world and the flesh, while you look heavenward. Fix your whole heart upon Christ. Consecrate yourself fully to his service, realizing that with body and soul, in life and in death, you are his.

V. ADVICE TO THOSE CONFIRMED.

1. Keep and cultivate your present spirit of penitence, faith, prayer and holy zeal. Keep the warmth of your first love. Carry with you the spirit of a catechumen all through life.

You are now confirmed. Never forget what you have done. Often recall the lessons, hymns and prayers, your confession, vows and kneeling, the laying on of hands, the solemn blessing, and that first and last going to the altar of God as a catechumen.

Now that you are a full member of the Church, stand firm. Be faithful to your vows. Walk worthy of the Lord unto all pleasing, being fruitful in every good work and increasing in the knowledge of God (Col. 1 : 10).

Beware of backsliding, the quiet, slow, gradual slipping away from daily faithfulness in private and in public Christian duty.

Carefully study the words of the apostle: "We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."

The beginning is not the end. A babe is not a man. An acorn is not an oak.

The end is the beginning completed. The oak is the acorn full grown. The man is the child developed. The end is reached by holding fast the beginning. Many an acorn does not become an oak. Many a child dies before coming to man's estate.

So the beginning of the Christian life is not its end. That can be reached only by holding fast the gracious beginning.

Be careful, therefore, to cultivate a tender conscience and a devotional spirit. Carry with you to the end of life the warm love and sincere purposes of this

hour, and so you will be finally and fully a partaker of Christ. God grant it.

2. Receive the Lord's Supper regularly. Never neglect it. What a sad record some Christians make for themselves by absence from the Lord's table! Elder Lewis Knode, of Alexandria, Pa., did not miss one communion in forty-five years. Elder Michael Zimmerman, of Stoye-town, Pa., never missed a communion in the sixty years between his confirmation and his death.

You have received your first communion. Other communions may perhaps be sweeter, as you grow in years and in grace; but this one has a joy and a sacredness peculiarly its own. So live that the joy of this hour may follow you all through life.

Always come to the holy communion. Come humbly, sincerely, trustfully; if possible come hopefully and joyfully; but surely come, even in tears, and God will gladden your heart and strengthen your faith and confirm your love and nourish your soul.

At every communion, recall your confirmation vows, and carefully look over your past life to see how they have been kept.

3. Cultivate great love for the Church. Take a deep interest in all her work. Read the church paper and keep yourself informed in regard to what the Church is doing in her Classes and Synods, in her Boards and Institutions. Study your own church books before all others. Regularly go to the house of God in the spirit of holy joy (Ps. 122: 1). Heartily join in her sacred worship. If ever you move to a new home, do not wait for the church to hunt you, but do you early find it. Be active in church work. Set a good example to those around you, and faithfully use your gifts for the salvation of others, even

as you have been taught in the Catechism (Ques. 86, 55).

Love your own Church above all others, not in the spirit of bigotry but just as you love your own mother and home and country above all others.

4. Study the Bible. Read it daily and prayerfully. Use all the best helps you can get. One great help is the pulpit. Listen carefully to the sermon. Try to keep the points in mind. Think it all over as the Bereans did (Acts 17: 11).

These are some of your duties as a full member of the Church; and only such a detailed statement of them can rightly show you how much is included in your confirmation.

Walk worthy of the vocation wherewith ye are called (Eph. 4: 1). Let your conversation be as it becometh the gospel of Christ (Phil. 1: 27). We beseech you also that ye receive not the grace of God in vain (2 Cor. 6: 1). Walk worthy of God (1 Thess. 2: 12). Watch ye, stand fast in the faith, quit you like men, be strong (1 Cor. 16: 13). Hold fast the profession of your faith without wavering (Heb. 10: 23).

The grace of the Lord Jesus Christ and the love of God and the communion of the Holy Ghost be with you all. Amen.

A BRIEF HISTORY OF OUR CHURCH.

O God, beneath thy guiding hand
Our exiled fathers crossed the sea ;
And when they trod the wintry strand,
With prayer and psalm they worshiped Thee.

The Reformed Church in the United States—that is our proper name.

Our Church, as a denomination, dates back to the Reformation which began in Switzerland, Germany and other countries about the year 1516.

At first all who entered into the great movement for pure doctrine and right living were called Protestants, because they protested against the errors and abuses of the corrupt Roman Catholic Church of that time ; but soon afterward part of these were called Reformed, because they tried to reform the Church of the many great evils that had crept in. So we bear the name, not of a man nor of a system of government, but of a great divine movement in the interest of truth and godliness.

About two hundred years ago thousands of these people, in order to escape from the dreadful religious persecutions and the desolations of a cruel war in Germany, and in order to have civil and religious liberty in America, came from Germany to this country ; and so for many years we were called the German Reformed Church in the United States. This was our name until 1869, when the word German was officially dropped, so that now our title is: The Reformed Church in the United States.

Our first congregations were organized in the eastern part of Pennsylvania as early as 1720, but for many years pastors were very few.

The first Synod was organized in Philadelphia by Rev. Michael Schlatter in 1747, with four ministers and twenty-seven elders; but it was only an advisory body, and our Church here was under the kind care of the Reformed Church in Holland. This continued until 1793 when the Synod became independent.

In 1819 the Synod was divided into Classes, and some years later a second Synod was organized in Ohio.

In the course of time the number of Classes increased and additional Synods were organized, until now, the Church having grown and spread, we have five English and three German Synods, with nearly seventeen hundred ministers and about two hundred and fifty thousand communicant members.

It is well for our young people to know that the Church has not always been what it now is in strength and working force. A hundred years ago we had no college, no theological seminary, no boards, no church papers, not even a Sunday-school. Our fathers were badly off. They were few in number, poor in purse and widely scattered. Of course they were at great disadvantage in church affairs, and for many years their progress was slow; but now our Church has many colleges, seminaries, boards, church papers and other helps, and is well equipped for all church work.

From the eastern coast our Church has spread westward even to the Pacific, and far southward also, so that now our congregations are found in nearly thirty States. Our benevolences, institutions, endowments, legacies and literature have grown to large proportions. Surely for all this prosperity we should gratefully and heartily give ourselves to the service of God for the further spread of his kingdom.

THE GOVERNMENT AND WORK OF THE REFORMED CHURCH.

Government is necessary in the Church as well as in the State, for safety and good order; and rulers are God's ministers (Rom. 13: 1-7).

The form of church government must depend on time, place and circumstances. In olden times God's people were governed by patriarchs, judges and kings. So in the early Christian Church there were apostles, elders, deacons, bishops and other rulers. The Bible gives no one form for all ages.

Therefore to-day we have several forms of church government, each of them good in its place: Congregational, in which each congregation is supreme, its own ruler, having no higher body over it; Presbyterian, in which the congregations acknowledge the authority of higher bodies, such as Classes and Synods; the Episcopal, which is a government by bishops.

Our form of government is the second. It is very simple. It is much like that of the State. As we have the township, the county, the State, and the general government, so in the Church we have the single congregation with a Consistory over it, a number of congregations with a Classis over them, a number of Classes making a Synod, and all the Consistories, Classes and Synods under the highest body, the General Synod.

The Consistory is made up of the pastor, the elders and the deacons of a congregation, and it meets monthly or quarterly as they determine.

The Classis is made up of the ministers of a certain district, with one elder sent from each charge. It meets once every year, and sometimes also in special session.

The Synod covers the territory of several Classes. It is made up of ministers and elders elected by these Classes to represent them in its business. It also meets once a year.

The General Synod covers the whole Church. It is made up of ministers and elders elected, not by the

Synods, as one might suppose, but by the Classes. It meets only every third year.

Each of these bodies or church courts has its own rules and customs, its own office and work, but all of them are governed by the general Constitution of the Church.

You will notice also that in our government the people have full voice. They elect the pastor, the elders and the deacons. Through the Consistory they are represented in the Classis, where the elder's vote is equal to that of the pastor's; and in the Classis the elders take part in electing delegates to the Synod and to the General Synod, as well as in all other business. Everywhere the people have representation.

Besides these various governing bodies we have executive bodies, which carry out the will of the former. These we call Boards, for example the Board of Home Missions, the Board of Foreign Missions, the Board of Trustees of a college, and others. These Boards, made up of ministers and elders, manage and direct the particular work committed to them, and regularly report to the bodies appointing them. In this way the work of the Church is carried forward under lawful authority and careful oversight.

The Consistory sees that the congregational work is done, that the gospel is preached, that the young are taught, that members live proper lives, that the business of the congregation is well done, that property is secure, that the poor have bread, and that the people help forward the general work of the Church at large.

The Classis admits men to the ministry, settles pastors over charges, dissolves pastoral relations, settles difficulties that may arise in a charge or between charges, organizes new congregations and has general oversight of the charges within its bounds.

The Synod has under its care the more general work of the Church, such as colleges, theological seminaries and publication interests. It hears the reports of its Boards, acts on their suggestions and elects their members. It also settles questions arising in a Classis or between Classes.

The General Synod is our highest church court.

To it especially is committed the management of our missionary work, home and foreign. It alone can adopt a hymn-book, liturgy or constitution. It interprets the Constitution of the Church, and its decisions on all questions of law and order are final.

Carefully note also that all this work of the Church can be successfully carried forward only as each member cheerfully and heartily supports it, with prayers, offerings and personal activity.

First of all every member should try to understand the government and work of the Church. To this end he should year by year read the church paper, the reports of the various Boards, the minutes of Classes and Synods, and also the various books published by the Church. Then his prayers and activities will be intelligent. Only as we understand these things can we take a hearty interest in them. So a good citizen does in the affairs of the nation. So a good citizen of God's kingdom should do. Every member, while taking great interest in the work and prosperity of his congregation should feel proper concern also for the growth and prosperity of the Church at large, home missions, foreign missions, beneficiary education, the orphan cause, the literary institutions of the Church and whatever else the Church may have. This is the meaning of the prayer, "Thy kingdom come."

All the work of the Church is carried forward on what we call the voluntary principle. The Church has no taxes, fees nor dues, as worldly organizations have, but she depends entirely on free-will offerings, both for congregational expenses and for the general work of the Church.

This, however, does not mean that a member may give or not give an offering, but only that he must determine the amount of his offering. All must give. This is God's command. No one may come before Him empty-handed. "Upon the first day of the week let every one of you lay by him in store as God hath prospered him" (1 Cor. 16: 2). "See that ye abound in this grace also" (2 Cor. 8: 7).

Charles
E

GTU Library
2400 Ridge Road
Berkeley, CA 94709
For renewals call (510) 649-2500

All items are subject to recall.



GTU LIBRARY



3 2400 00588 3818

Heidelberg catechism.
English

TL62E
R259

The Heidelberg cate-
chism of the Reformed
church in the U.S.

36713

